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ONE HUNDRED FORTY-FIFTH  
ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE  
SALT LAKE CITY, UTAH

**APRIL 4, 5, 6, 1975**

WITH REPORT OF DISCOURSES

Published by  
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OFFICIAL REPORT

of the  
ONE HUNDRED FORTY FIFTH  
ANNUAL GENERAL CONFERENCE  
of  
THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  
held in the  
Tabernacle on Temple Square  
in  
Salt Lake City, Utah  
April 4, 5, 6, 1975

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The Church of Jesus Christ of Latter-day Saints



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# THE ONE HUNDRED FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 4, 1975, at 10:00 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, Saturday, and Sunday, April 4, 5, and 6. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 5, at 7:00 p.m.

President Spencer W. Kimball presided at all sessions of the conference and conducted the Friday morning, Saturday morning and Priesthood sessions of the conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Friday afternoon and Sunday morning sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon and Sunday afternoon sessions.

President Kimball presented the names of four new Assistants to the Council of the Twelve at the opening session of the Conference as follows: Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico and Australia. Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of the proceedings over international short-wave radio. The opening session was

carried over television in Samoa and the Philippines for the first time. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and was received by members assembled in England, France, Germany, Austria, Holland, Switzerland, and Belgium. Through special arrangements of the Armed Forces Radio and Television Network, the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington to many parts of the United States, Canada and the world beginning at midnight on Friday, Saturday, and Sunday, April 4, 5, and 6.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 210,000 men of the priesthood assembled in approximately 980 buildings throughout the United States and Canada, and via closed circuit television to 12 buildings in Salt Lake City and the campus at Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock and also the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 a.m. immediately preceding the general conference session.

## General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

*The First Presidency:* Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

*The Quorum of the Twelve Apostles:* Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie and L. Tom Perry.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve:* <sup>1</sup>ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, <sup>2</sup>Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, <sup>3</sup>O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

*The First Council of Seventy:* S. Dilworth Young. <sup>4</sup>A. Theodore Tuttle

Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

## Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

<sup>1</sup>Elder Alma Sonne was excused due to illness.

<sup>2</sup>Elder James A. Cullimore's wife passed away Thursday, April 3, and he was excused to attend to family matters.

<sup>3</sup>Elder Robert L. Simpson was excused due to his serving as mission president in the England London Mission.

<sup>4</sup>Elder Milton R. Hunter was excused due to illness.

# FIRST DAY MORNING MEETING

## FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Friday, April 4, 1975 at 10 o'clock a.m. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jerold Ottley conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the hymn, "Shall I Not to God Sing Praises." President Kimball then made the following remarks:

### President Spencer W. Kimball

We extend a sincere welcome to all assembled here this morning in the his-

toric Tabernacle on Temple Square at the commencement of this, the First General Session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who comprise the large, unseen audience of radio and television.

The Tabernacle Choir has just sung the beautiful "Shall I Not to God Sing Praises."

Seated on the stand are all of the General Authorities of the Church except Elders Alma Sonne and Milton R. Hunter who are excused because of illness; Elder James A. Cullimore who lost his wife yesterday; Elder Robert L. Simpson who is doing special service in England; Elders Bernard P. Brockbank



and William H. Bennett, who are seated in the Assembly Hall; and Elder Neal A. Maxwell and Bishop H. Burke Peterson, who are seated in the Salt Palace.

In attendance also are regional representatives, stake and temple presidencies, bishoprics, and other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Otley conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render: "Send Forth Thy Spirit." Following the singing, the invocation will be offered by Elder Hugh B. Brown of the Council of the Twelve Apostles.

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The Tabernacle Choir sang the number, "Send Forth Thy Spirit." The

invocation was offered by Elder Hugh B. Brown of the Council of the Twelve. The Tabernacle Choir sang the number "Praise to the Lord," without announcement.

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### President Spencer W. Kimball

We present to you this morning four additional Assistants to the Council of the Twelve Apostles: Brother William Grant Bangerter, Former stake president, mission president and regional representative; Brother Robert D. Hales, regional representative; Brother Adney Y. Komatsu, regional representative; and Brother Joseph B. Wirthlin, of the presidency of the Sunday School. All of you who can sustain us in these appointments, will you please raise your right hand. Thank you. Any contrary by the same sign. (The voting was unanimous in the affirmative.)

## President Spencer W. Kimball

This past week we have been celebrating the Easter week. Happy Easter to you all! We read in the scripture:

### Easter story

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead men.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. 28:1-7.)

"The hinge of history is on the door of a Bethlehem stable." (Ralph Sockman.) The name Jesus Christ and what it represents has been plowed deep into the history of the world, never to be uprooted. Christ was born on the sixth of April. Being one of the sons of

God and His only Begotten, his birth is of supreme importance.

### Ministry of Christ

The ministry of Christ—nothing in all the world approaches these three pivotal years of his ministry as did those three years.

The crucifixion came. He needed to die, that he might open the graves of all men as his own tomb was opened. Without the deep darkness of the crucifixion hour, there could have been no spring of coming from the grave. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) That is why we rejoice today. "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.)

The 11 apostles followed Christ to the top of the Mount of Olives, and this is recorded in our scriptures, when the two angels who were there said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12.)

### Purpose of Conference

The purpose of this conference is that we may refresh our faith, strengthen our testimonies, and learn the ways of the Lord from his duly appointed and authorized servants. May we take this opportunity, then, to remind each other of our covenants and promises and commitments.

All members have been baptized by immersion in water and have received the Holy Ghost by the laying on of hands by properly authorized men who hold the holy priesthood. We all have been received by baptism into the church of Jesus Christ when we have humbled ourselves before God, have desired to be baptized, have come forth

with broken hearts and contrite spirits, and when we have witnessed before the Church that we are truly repentant of our sins and are willing to take upon us the name of Jesus Christ, having a determination to serve him to the end and thus manifest by our works that we have received the Spirit of Christ unto the remission of our sins.

### Gathering of Israel

With some of the Brethren we have just returned recently from the area conferences in Sao Paulo, Brazil, and in Argentina. In that southern world of Zion we reminded them that Zion was all of North and South America, like the wide, spreading wings of a great eagle, the one being North and the other South America.

The Church there is progressing and growing. The people are happy and inspired; the youth are laughing and dancing as they grow to leadership.

The "gathering of Israel" is effected when the people of the faraway countries accept the gospel and remain in their native lands. The gathering of Israel for Mexicans is in Mexico; in Scandinavia, for those of the northern countries; the gathering place for the Germans is in Germany; and the Polynesians, in the islands; for the Brazilians, in Brazil; for the Argentines, in Argentina. We express our appreciation to the Lord for his goodness as we direct the activities of three and a half million people, ever growing more populous, and more independent, and, even more faithful.

### Progress of Church

Nearly 19,000 missionaries preach the gospel today. "The field is white already to harvest" (D&C 4:4), and the missionaries and the members are bringing many to a knowledge of the gospel.

We are sending missionaries to the four corners of the earth and to the ends of the world and look forward to the

day when we shall take the exalting message to all places in the North, the South, the East, and the West, and the islands of the sea. Truly, this is now a world church with nearly 700 functioning stakes and about 7,500 wards and branches, and about 150 missions. We are approaching the covering of the earth with the gospel as the depths are covered with the mighty oceans.

The Church is healthy. The people generally are faithful. They are happy. Recently a prominent eastern visitor asked me the question "Why are you, the Mormon people, such happy folks?" And my answer was, "It is because we have everything—the gospel of Jesus Christ, the light, the priesthood, the power, the promises, the covenants, the temples, our families, the truth."

We have turned the Church hospitals to an independent source for operation. We have dedicated a magnificent temple structure in Washington, D.C., and have announced another temple to be built in Sao Paulo, in South America.

### **Beautify the earth**

In an earlier conference we called attention to the fact that the Lord created for us this beautiful world and gave command to our father Adam to till the ground and to dress the land and to make it habitable. That command continues to us.

We recommend to all people that there be no undue pollution, that the land be taken care of and kept clean to be productive and to be beautiful. He gave to us the herbs and the good things which come of the earth for food and raiment and houses and barns and orchards and gardens and vineyards, each in the season thereof, and all of this is given for the benefit and use of man, both to please the eye and to gladden the heart; for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleased God that he had given all these things unto man; for unto this end were

they made to be used, with judgment. (See D&C 59:16-20.)

We are concerned when we see numerous front and side and back yards that have gone to weeds, where ditch banks are cluttered and trash and refuse accumulate. It grieves us when we see broken fences, falling barns, leaning and unpainted sheds, hanging gates, and unpainted property. And we ask our people again to take stock of their own dwellings and properties.

There is a story that President Brigham Young, having urged the people of certain communities to properly dress and clean their premises, refused to go back to them to preach to them, saying something like this: "You didn't listen to me when I urged you to fix up your premises. The same doors are off their hinges; the same barns are still unpainted; the same fences are partly fallen."

### **Plant gardens**

The following excerpt comes from a much-read magazine:

"Almost every backyard has what every person needs: a way to help cut inflation and ease the world food crisis in the process.

"It's called 'land.' And there doesn't have to be much of it to help a lot.

"It can be the play area that doesn't get played on anymore, a sunny plot behind the garage, a 10-foot strip that runs across the back of the lot, or the adjoining lot that was bought to grow grass and play catch on.

"And all you need to make this space lower your food costs is to raise your own vegetables on it.

"It's been calculated that a carefully managed garden just 15x20 feet in size can yield almost \$300 worth of fresh food in six months. So the savings can be substantial."

We are pleased that many people are planting gardens and fruit trees and are buying canning jars and lids. City officials here and many other indi-

viduals are planting patches of soil almost equal to the days of the "victory gardens" in World War II. We congratulate those families who are listening and doing.

### Temporal welfare

We make a conscientious effort to look out for our own members, and we teach them to practice economy, to store a year's supply of basic commodities.

We teach our people to live the laws of health. It is paying important dividends in longer and more healthy lives.

A study of researchers at a university center reveals the fact that "there is a significantly lower percentage of cancer of the lung and esophagus among the 'Mormon Church' members." One prominent doctor said they are healthier and wiser for not smoking and drinking. He indicated that cancer of the esophagus is strongly related to alcohol. He said further, "Utahns as a whole have 25 percent fewer deaths from heart attacks than do Americans at large, and this can be associated with less smoking."

### Be honest

We are appalled at the reported dishonesty in many communities in our land; that the loss through shoplifting and allied dishonest tricks runs into billions of dollars in this country alone.

The Lord told Adam's posterity and carved it into the stone plates, "Thou shalt not steal." (Exod. 20:15.) All parents should train their children against this deadly thing which can destroy their characters. Honesty is socially and culturally right. Liars and cheaters are both dishonest and alien to our culture. Dishonesty of all kinds is most reprehensible. "Thou shalt not steal."

We call upon all the three and a half million members of this church to be honest, full of integrity, pay for what

they get, and take only that which they have properly paid for. We must teach our children honor and integrity.

### Cost of gambling

From the beginning we have been advised against gambling of every sort. The deterioration and damage comes to the person, whether he wins or loses, to get something for nothing, something without effort, something without paying the full price.

Recently the *U. S. News and World Report* ran a list of principal forms of crime in America with the cost per year of each. Losses in gambling led all the rest.

Gambling losses were five times the narcotics bill; more than 20 times the cost of hijacking; four times the losses in embezzlements, fraud, and forgery combined; ten times greater than robbery, burglary, theft, and shoplifting; 25 times greater than vandalism and arson, and more than twice the cost of maintaining all federal, state, and local police, plus the expense of operating our penal system and the courts which handle criminals.

And what was the cost of gambling?

Thirty billion dollars per year.

And yet, some states are introducing lotteries as a means of increasing their income. Some clubs—even some religious groups—sponsor gambling games.

Think what could be done if this money were diverted into worthwhile lines! What would \$30 billion a year do to help the starving people.

### Word of Wisdom

We are terribly distressed to read in the press that smoking among women and teenagers is increasing and that women are now beginning to get lung cancer in increasing numbers. About 80 percent of all lung cancers occur in cigarette smokers, but this is only the beginning of the problem. Cigarette

smoking is similarly linked to emphysema, bronchial diseases, and heart diseases. They are costly diseases that cause much suffering and carry people away from life prematurely.

The Lord gave in a sacred revelation in 1833 what we have more recently learned through research: "Hot drinks are not for the body." This is tea and coffee. "Tobacco is not for the body . . . and is not good for man. . . . Wine or strong drink . . . is not good, neither meet in the sight of your Father." (See D&C 89:5-9.)

The Lord knew when these things were discovered that constant smoking could lead to cancer; constant drinking could lead to many accidents and diseases.

### Why ignore God?

It is now a command to all his members, and as we see some members using these prohibited things, we wonder how they reconcile such activities with the statement of the Lord Jesus Christ when he said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) We sincerely hope the members of the Church will give heed.

Two researchers of the University of Utah have given us proof: This Church has a low death-rate tradition. The state of Utah, with about 72 percent of its population claimed by the Church in 1971, had the lowest death rate of any state in the continental United States. There were states with nearly twice this state's death rate.

The survey shows that deaths due to heart, cancer, and liver-related diseases, three of the ten leading causes of death in America, related to smoking and drinking are less prevalent in Utah than in the United States generally. Thus, the Church death rate is related to the Word of Wisdom.

And so, we ask those who ignore this law: Why? Why? The Lord said: "Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of the Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

### Free agency

This is serious business—living the commandments of the Lord, and sometimes taking it upon ourselves to ignore them.

Back in the earliest days after the Creation, the Lord said to Enoch: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the Garden of Eden, gave I unto man his agency." (Moses 7:32.) We have no intent to take away from our friends, and the other people of the world, their agency in the use of these prohibited things. But we believe that the Lord, when he gave the Word of Wisdom, was speaking to all the people in the world.

### Causes for divorce

We fear that never in the history of the world have there ever been so many people bowing to the god of lust than there were bowing to golden calves and the images of wood and stone and metal. This idolatry, so closely associated with the destruction of mind and body, could inundate the world. We note the great increase in divorces. We disavow them. We sorrow with them, realizing that if there are justifiable ones, the justifiable ones are few. Generally, divorce is spelled *SELFISHNESS* on the part of one party, generally both. It is ugly and generally most destructive for the people concerned, in their loss, their sorrow, their loneliness and frustration,

particularly with the many children who are greatly deprived. It is easy to rationalize and justify the divorce. Our study reveals the fact that all too often it is because of their immoralities and their idolatrous worship of the god of lust.

It is hard indeed to justify in one small city not far from us 272 divorces in the same time that 341 marriage licenses were given.

When men and women are selfless and devoted to their companions, they will have returned more nearly to the image of marriage described by the Lord when he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." (Moses 3:24.)

When men are true to their covenants made with their wives and are loyal and selfless, divorces will take a downward trend. Paul gave the injunctions, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh." (Eph. 5:25, 28-29.)

And when women forget their pettiness and selfishness and submit themselves to their own righteous husbands as unto the Lord, and when they are subject to their husbands as the Church is expected to be subject unto Christ, then will the divorce rate reduce, and families will grow, and children will be happy, laughing children. God created male and female with special talents, powers, responsibilities, and with the ability to perform their special tasks.

### **Destiny of women**

When men come home to their families and women devote themselves to their children, the concept will return, when to be a mother will be the greatest vocation in life. She is a partner with God. No being has a position of such power and influence. She holds in

her hands the destiny of nations, for to her comes the responsibility and opportunity of molding the nation's citizens.

In a California stake I heard a mother give this sermon: "I am grateful that I am a woman. I am grateful that I am a wife. I am grateful that I am a mother. I am grateful that I am a Latter-day Saint." This I thought a powerful sermon. Motherhood is the greatest vocation.

### **Sin of abortion**

Much is being said in the press and in the pulpit concerning abortion. This church of Jesus Christ opposes abortion and counsels all members *not* to submit to nor participate in any abortion, in any way, for convenience or to hide sins.

Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing a frightening evidence of permissiveness leading to sexual immorality. We take the solemn view that any tampering with the fountains of life is serious, morally, mentally, psychologically, physically. To interfere with any of the processes in the procreation of offspring is to violate one of the most sacred of God's commandments—to "multiply, and replenish the earth." (Gen. 1:28.)

Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church, as circumstances warrant. We remember the reiteration of the Ten Commandments given by the Lord in our own time, when he said, "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6.) We see some similarities.

### **Evils of pornography**

We abhor pornography that seems to be flooding the land. Legislation makes an effort to curb it, but the best

way to stop it is to have men and women, with their families, build barriers against it. We ask you, "Do you good people of your community want this ugly vice to corrupt your families and your neighbors?"

Moses came down from the quaking, smoking Mount Sinai and brought to the wandering children of Israel the Ten Commandments, fundamental rules for the conduct of life. These commandments were, however, not new. They had been known to Adam and his posterity, who had been commanded to live them from the beginning and were merely reiterated by the Lord to Moses. And the commandments even antedated earth life and were part of the test for mortals established in the council of heaven.

### Keep Sabbath Day

The first of the Ten Commandments requires that men worship the Lord; the fourth designates a sabbath day especially for worship: "Thou shalt have no other gods before me. . . . Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." (Exod. 20:3, 8.)

The failure to keep the Sabbath holy is evidence of man's failure to meet the individual test set for each of us before the creation of the world, "to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

We urge our people to do all their shopping on the weekday. Again we say, "Why call ye me, Lord, Lord, and

do not the things which I say?" (Luke 6:46.)

When the Lord said, "Remember the Sabbath day, to keep it holy," we believe he meant exactly that.

### Wisdom of wise to perish

We are appalled at the conscious effort of many of the people in this world to take it upon themselves, presumptuously, to change the properly established patterns of social behavior established by the Lord, especially with regard to marriage, sex life, family life. We must say: "The wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid." (See Isa. 29:14.)

Brethren and sisters, God bless you as you move forward to meet all your commitments and live the commandments. We bless you in your efforts to become like our Lord that you will become more like him. May God richly bless you in your homes, your families, and your personal lives, I pray in the name of Jesus Christ. Amen.

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Following President Kimball's sermon, the Tabernacle Choir without announcement sang the hymn, "The Voice of God Again Is Heard."

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### President Spencer W. Kimball

We shall now hear from Elder O. Leslie Stone, Assistant to the Twelve Apostles.

## Elder O. Leslie Stone

Assistant to the Council of the Twelve

To a Latter-day Saint, a testimony of the truthfulness of the restored gospel is the most precious possession he can have. It cannot be purchased. No

one can give it to him. It can only be secured by prayer, by study, by faith, by repentance, by righteous living, and by listening to others bearing their testi-

monies, and through the manifestation of the Holy Ghost.

If we have a testimony of the gospel, we know that Jesus is the Christ, the Son of the living God, and our Redeemer. We know that Joseph Smith was and is a prophet of God. We know that the Book of Mormon is true, that it is indeed a second witness of our Lord and Savior, Jesus Christ. A testimony of the truthfulness of the gospel is the motivating force that helps us live the commandments and carry out our responsibilities.

### Share the Gospel

Every member of the Church who has a testimony can be an effective missionary in sharing the gospel with nonmember friends, neighbors, and associates. You might ask, "How?" Here are a few suggestions:

1. Live the principles of the gospel. Keep the commandments.
2. Be honest and upright in all your dealings. Let your word always be as good as your bond.
3. Show love and appreciation by your attitude and by your works.
4. Be friendly and both willing and anxious to share the great blessings of the gospel.
5. Bear your testimony of the truthfulness of the gospel.
6. Beautify your home and other properties, as our prophet has just mentioned to you.
7. See that your dress and grooming conform to Church standards.
8. Follow the admonition of the Savior recorded in Matthew 5:16, which embraces all of these things: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

### Devotion of General Authorities

I frequently have the privilege of associating with the members of the First Presidency and the Council of the Twelve and with the other General Au-

thorities. I hear them bear their testimonies of these great truths. They have had a strong influence in my life and in the lives of the members of my family. During the years I was a stake president in California, nearly all of the General Authorities visited our stake. They stayed with us in our home. They ate with us. They prayed with us. I have continually been strengthened to see their devotion, to feel of their spirit. It is inspiring to hear them bear testimony that God lives, that we are his children created in his own image, and that if we keep his commandments and are valiant in his cause, we can obtain salvation, exaltation, and eternal life, which are the greatest of all the gifts of God.

You might ask, "How did these men get their testimonies?" Like all of us, they developed their testimonies through study, through prayer, through service, through keeping the commandments, and through the power of the Holy Ghost.

### Work for testimony

Admittedly, it is easier to talk about a testimony than to obtain one. The Lord intended that we should work hard to obtain a testimony, for that will make our testimonies stronger, and they will be more apt to remain with us. Always remember that no good thing comes without effort and sacrifice. When we are required to work for these blessings, we gain knowledge, we develop our skills and our characters, and we learn to overcome evil—all of which are significant parts of our purpose in life.

To any of you—either here or at home—who do not have a testimony or who would like to strengthen your testimony, I would recommend a few things that you can do to develop or strengthen a testimony.

1. Study the scriptures and other books written by Church leaders.
2. Keep the commandments, which include loving thy neighbor as



thyself, being honest and upright, paying a full tithing, and keeping morally clean.

3. Attend sacrament meeting and other Church meetings, in which you can listen to the testimonies of the faithful members of the Church.

4. Associate with good people.

5. Stay out of the devil's territory by shunning evil.

6. Repent of all sins and imperfections, and repentance includes both confession and forsaking of such sins.

7. Pray to the Lord.

### Testimony of Book of Mormon

In explaining how to gain a testimony of the Book of Mormon, Moroni taught these same principles. These are recorded in Moroni 10:4, which are valuable in gaining a testimony of any part of the gospel:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

As we seek to develop and strengthen these testimonies, we must always rely on the Lord and place our highest priority on spiritual values. We must not forget, however, that a testimony does not, in and of itself, guarantee that we will inherit the celestial kingdom. We might know the gospel is true, but unless we are valiant, live righteous lives, and work to build the kingdom here on earth, we will not inherit celestial glory. In the epistle of James this principle is clearly taught: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead?" (James 2:18, 20.) Plainly, we must have both faith and

works to obtain all of the blessings we seek.

### Keep commandments

President Kimball has said that the price we pay for happiness is keeping the commandments. The greatest blessings of this life, together with eternal salvation and exaltation, are available to us only when we keep the commandments the Lord has given us. Remember, the Lord has told us, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) And remember also the great promise recorded in the Doctrine and Covenants: "If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) Now, if you want to be happy and to be good parents, I admonish you to keep the commandments and make every effort to secure and retain a strong testimony of the gospel.

### Bear testimony to others

Once we have developed and obtained a testimony, we can never cease working to strengthen it. We would all do well to remember the statement of President Harold B. Lee concerning a testimony. He said, "Testimony isn't something you have today, and you are going to have always. A testimony is fragile. It is as hard to hold as a moonbeam. It is something you have to recapture every day of your life." (*Church News*, 15 July 1972, p. 4.) We must continue to study, to pray, to obey the commandments, so that the Holy Ghost will continue to strengthen our testimony. When a testimony is not growing, it is in danger of becoming weaker.

Moreover, we need to be concerned not only with strengthening our own testimonies, but also with supporting those around us. One of the greatest of such responsibilities is that

of parents. Parents need to exemplify the principles of the gospel in their own lives, and they need to teach those principles to their children.

Throughout the ages, strong men have borne their testimonies to strengthen us. One of the greatest testimonies of the Savior was borne by Joseph Smith and Sidney Rigdon when they wrote:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I am sure we all subscribe wholeheartedly to the testimony President Spencer W. Kimball gave at October conference last year when he said:

"I know that Jesus is the Christ, the Son of the living God. I know that I know that the gospel which we teach is the gospel of Jesus Christ and the church to which we belong is the church of Jesus Christ; it teaches his doctrines and his policies and his programs. I know that if all of us will live the program as he has given it and will continue to give it, that all the blessings promised will be ours." (*Ensign*, Nov. 1974, p. 113.)

### **Gospel has been restored**

Now, in conclusion, brothers and sisters, I would like to bear my testimony: I know that the gospel of Jesus Christ has been restored in its fullness, that President Spencer W. Kimball is a prophet of God, that he receives revelation from God which makes it possible for him to guide our efforts in establishing the kingdom throughout the world. I love and support all the members of the First Presidency and of

the Council of the Twelve and all the other General Authorities. It is an honor and a privilege to be associated with such men. I hope to be found worthy in carrying out my assignments and responsibilities. I pray that all of us will be successful in building strong testimonies of the restored gospel, and then by prayer, faith, study, work, and by righteous living keep such testimonies aglow and vibrant every day of our lives. In the name of Jesus Christ. Amen.

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Following Elder Stone's sermon, the Tabernacle Choir without announcement sang the hymn, "How Excellent Thy Name."

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### **President Kimball**

Elder O. Leslie Stone, Assistant to the Twelve has just spoken to us. He was followed by the Tabernacle Choir who sang, "How Excellent Thy Name." The Choir and congregation will now join in singing, "High on the Mountain Top." Following the singing, Elder David B. Haight, Assistant to the Council of the Twelve will speak to us.

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The congregation and choir sang, "High on the Mountain Top."

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### **President Kimball**

For those of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah in the first session of the One Hundred Forty-fifth annual conference of the Church of Jesus Christ of Latter-day Saints.

Elder David B. Haight, Assistant to the Council of the Twelve, will now address us. Following Elder Haight we shall hear from Elder Marion D. Hanks, Assistant to the Council of the Twelve.

## Elder David B. Haight

Assistant to the Council of the Twelve

I bear witness this day that we have been instructed by an inspired prophet of the Lord. I also know President Kimball loves each of us, and he loves particularly one of your sons whom I met recently in Korea.

### A soldier's response

We had stopped at an Army post exchange. Soldiers were milling around, and one of them recognized our Latter-day Saint chaplain. He came over to us with a cigarette partially hidden in his hand. When the chaplain introduced me as "one of the General Authorities," he was so startled he nearly burned his hand trying to get rid of the cigarette. I put my arm around him and told him we were at the base for a brief meeting with our Church members, and hoped that he would attend. He made several excuses, but I said, "We will be honored if you come to our meeting. The Church cares about you. Come and join us. We're your friends." I think he could feel that I meant it. Before our meeting had ended that evening, he slipped in and joined us.

### Don't forget servicemen

Eugene Till, our mission president in Seoul, Korea, and Brent Anderson, one of our Latter-day Saint chaplains, were my companions as we traveled from the demilitarized zone to Pusan to visit our military bases. Meeting after meeting we talked to our servicemen, looked into their faces, shook their hands, and listened to their comments about their homes, their loved ones, and their home wards. Increasingly I began to feel some of the loneliness in their hearts. As I asked, "Are you hearing from your elders quorum? Does your family write often and encourage you to live the principles of the gospel?" the disappointment on their faces—and sometimes a cynical smile—gave me my

answer. To the question "Does your bishop know you are here?" the reply was, "I don't even think he cares. He is too busy to be concerned about me." Of all those who attended our meetings—can you imagine—*only one* said he knew his ward leaders did care.

As we drove from base to base, a kaleidoscope of these disappointed faces kept crossing my mind. "Feed the flock of God which is among you," Peter admonished. (1 Pet. 5:2.) A clear impression came to me that I was witnessing a needless neglect and that I must tell this story. This lack of interest at home for these young men is not the Lord's plan, not the way he has taught us. Many of us are not responding to the Church direction, not responding to our charge to "[teach] them to observe all things whatsoever I have commanded you." (Matt. 28:20.) This responsibility to teach and to encourage does not cease because they are out of sight; in fact, our interest must be intensified. Our concern is not for the career military Church member who, with his family, adds great strength to local Church units, but for the young men—mostly single, lonely, exposed to the evil enticements and temptations that can be part of military life.

### Servicemen as missionaries

There is a growing number without benefit of a mission or college disappearing into the military. The Selective Service has been discontinued. However, the armed forces are successful in recruiting. Your stake reports indicate we now have more in the military than in the mission field. Nearly 20,000 of your sons—and some daughters—are in the military service. President Kimball is asking for more full-time missionaries. Why shouldn't parents, bishops, and elders presidents treat these 20,000 in the military as missionaries? You know they are—

whether for good or not. You are their Church leaders and should be continually encouraging them. What a glorious opportunity. But you might say, "Oh, there is a difference!" Do you recall a modern prophet saying, "Every member a missionary"? Shouldn't you give your son in the military this same attention? You have the obligation. Many thrilling missionary stories have involved our men in the military. At a base in Thailand, out of 18 members at our meeting, 11 had recently joined the Church, and two had converted their wives back home. These stories go on and on. Unfortunately, there are two sides.

A chaplain reported: "There is a universal absence of mail from home—from parents, from priesthood leaders. Parents, particularly of inactive young people, do not keep in touch with their sons or daughters." The chaplain continued, "Nobody seems to care but the Latter-day Saint chaplains and the prostitutes, and, sir, that makes competition pretty tough."

### Women in the service

A number of Latter-day Saint girls are joining the military. Bishops, counsel our young women concerning the grave dangers and pitfalls because of the lack of moral guidance. A Latter-day Saint chaplain responsible for women on a large base said: "They are painfully alone, many struggling with repentance versus the world and desperately needing to feel support from parents and the Church. Otherwise, they find understanding elsewhere."

Many of the single men are floundering on the cutting edge of sin. They are saying, "Please help me." There is no hometown moral support that goes unappreciated.

### Importance of letters

How important is a letter? At a testimony meeting far from home, a

young man said: "The devil had me convinced that I was a forgotten soul. Why not sin a little? Then a letter from Mom, one from my bishop, and a letter from our ward's executive secretary finally caught up with me—one, two, three. I'd prayed for reassurance, but never had I felt such a sense of being important! Three letters to prove it. All in one mail call! I thank God for those few who care."

Just to know that someone cares is sometimes enough to turn the tide. All too often young people enter military service because they feel unwanted or unloved, and they can become completely demoralized in this new environment when there is little or no encouragement to hold high the standards and goals of their lives. One bishop writing to a young man admitted, "While praying for our servicemen, I suddenly realized my prayers were useless without some action." Then, in a letter, he expressed his love for this boy and asked, "How can I help you?" The young serviceman, with tears, said, "My bishop cares."

A Latter-day Saint chaplain, whose office was near the mailroom, reported, "Daily, brokenhearted men and boys poured out their sorrow to me after they had looked again and again in their empty mailboxes. Some, in the depths of their hurt, swore they would never write another letter, and some of them, I'm sad to report, kept that unwise threat and watched their family ties disintegrate. Others would say that 'no mail' was proof of 'no love or concern' and that they were therefore justified in seeking affection from professional lovers. The old saying 'We live or die at the mailroom' never was truer than in the military."

Another serviceman said, "During my 13 months in Southeast Asia, I heard from my sweetheart every day. During her busy days caring for our five children and attending school, she completed every day by writing me a letter. Think of it! Almost 400 days without a single miss!"

One of your sons, who had received a tape from home, wrote, "I was holding my one-man sacrament meeting as usual—out under a tree—listening to Church tapes. Bruce R. McConkie's voice was never this interesting back home. I've played him 50 times."

### **Make writing a group project**

We challenge parents, home teachers, elders quorum presidents, and bishops that from today you show your concern for these young people. Flood them with affection, letters, tapes, cards, packages, birthday and holiday greetings of all types. Give your Young Adults, teenagers, and others in your ward a stimulating project. Sixteen-year-old Debbie Trujillo wrote a serviceman, "Hi. My name is Debbie Trujillo, and I've just been baptized in the Church. I don't know much about you, but our class is doing this project, and I think it's neat." The serviceman said, "I hope my reply can be as sweet and uplifting as her letter."

### **Find lost sheep**

The Church can be proud of our chaplains, who bring hope and goodness to men of all faiths. After one of our chaplains had helped a member change his life, the man brought to the chaplain's office a hand-sculptured model of a sheep and said that he felt as if he had been the one sheep for which we had left the ninety-and-nine. The chaplain writes, "I keep this little sheep on my desk as a reminder that in the military when we leave the 99, we always find more than one."

The Savior's analogy of the lost sheep vividly portrays the concern he has for all, but especially those that might stray. The Savior's mission is to try to save all. The shepherd leaves the ninety-and-nine pastured safely and

goes into the mountains to seek that one that has strayed. "When he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." (Luke 15:5-6.) Can't you somehow feel the Savior's concern to account for everyone.

### **"Lost battalion" needs help**

He follows this parable with a similar one, "the Lost Coin." Whereas the sheep had strayed—wandered away—the coin, as the result of carelessness on the part of the woman, is dropped and lost. She sweeps previously unswept corners, even lights a candle. By her diligence it is recovered. "And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one . . . that repenteth." (Luke 15:9-10.)

Members of your family can be part of a real "lost battalion" in *urgent need of our help*. They hunger for what only you can give them. When you don't supply it, they accept some devastating substitutes.

I pray that as you close the drapes on each day, you will rest peacefully knowing, "The wind still whips the leaves, but the roots are down." In the name of Jesus Christ. Amen.

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### **President Spencer W. Kimball**

Elder David B. Haight, Assistant to the Twelve, has just spoken to us. Elder Marion D. Hanks, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

## Elder Marion D. Hanks

Assistant to the Council of the Twelve

The motivation for my preparation this morning came from a recent brief excursion through the pages of the day's newspapers. There, mingled with the ordinary reports of trouble, were several heart-warming accounts of human concern and unselfishness: a high school group giving hard-earned vacation money to an ill classmate; two workmen suffering serious injury to save the life of a colleague; blood donations oversubscribed for a stricken mother; a noble young follower of Christ giving his life attempting to rescue a companion.

### Accounts of human concern

These particular events were reported because they were exceptional. The news media, like history, often emphasizes that which is unusual or sensational. But it was a historian who reminded us that "history as usually written is quite different from history as usually lived. . . ." If the whole story were told, "we should have a duller but juster-view of the past and of man." Behind what he called "the red facade of war and politics, misfortune and poverty, adultery and divorce, murder and suicide, were millions of orderly homes, devoted marriages," strong, loving families, and inspiring examples of goodness, courage, and kindness. In our own communities—in our own neighborhoods—there are many such instances, unsung and unreported.

An invalid quietly suffers through weeks and months, through recurring birthdays, with vital energy limited, and still radiates confidence in the love and purposes of God, lifts those who come to lift, helps those who come to help, and brings joy and light to the world around her.

A loved one keeps watchful, tender vigil, ministering to needs, foregoing pleasures or physical freedoms, uncom-

plainingly sacrificing personal desires to give help where it is needed.

A young father stands at the funeral of his wife and bears thankful testimony that they have found in their period of lengthy affliction that Jesus Christ and his strength are sufficient for any need.

### Whatsoever is good cometh from God

What motivates people to unselfish, courageous actions? Are there well-springs of strength and consolation accessible to those who suffer, or are alone, or afraid, or steeped in sin, or depressed? From whence comes the moral energy for good and lofty acts—for improved lives?

The scriptures answer:

"I say unto you that whatsoever is good cometh from God. . . .

"If a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him." (Al. 5:40-41.)

As life supplies its store of tribulation, we need the consolation that comes with knowing that God is good and that he is near, that he understands, and that he loves us and will help us and strengthen us for the realities of a world where sin and affliction exist. And while I'm talking about principles this morning, I am not really thinking in the abstract, but I'm thinking of many noble souls who have met difficulties with courage, like my mother and many others who had little to rely upon—who had little but ingenuity and will and courage and faith. I'm thinking too of a more recent scene—a beautiful young face whiter than the hospital sheet upon which she lay, her sorrowing parents nearby grieving, as a relentless disease consumed her life. Comfort came to them in the quiet knowledge of the nearness of a Savior who himself had not been spared the most keen and

intense suffering, who himself had drunk of the bitter cup.

From this source—from God and Christ—wisdom and strength can be found that will make endurance possible, and relationships generous and helpful, that will lead to abundance of life and to everlasting life. God will “temper the wind to the shorn lamb,” and help us to endure all things and to continue to maintain integrity in the face of the siren song of invitation to “curse God and die”—die spiritually, die as to things pertaining to righteousness, die to hope and holiness and faith in a future where there is no corruption and no pain.

### **Knowledge of God greatest treasure**

Christ came that men might have life abundant and life eternal, and he declared that “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

And that knowledge, I testify, is the most important treasure one can possess or seek. From Hosea comes the word of the Lord:

“The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . .

“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” (Hos. 4:1; 6:6.)

Soon thereafter the Lord said through Jeremiah:

“Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” (Jer. 9:23-24.)

All the prophets taught this truth about God, and their prime purpose

was not to argue or try to prove the existence of God but to be his witnesses, to testify that he lives and to make his will known among men. Christ revealed the Father in his life and teachings and parables. Through his Son the Father was not only bringing salvation and making eternal life possible for all men, but was offering the ultimate opportunity for men to know God himself.

### **Power of the Holy Spirit**

This, we declare and testify, is a supreme blessing, for to “know the love of Christ which passeth knowledge” and thus to “be filled with all the fullness of God” (Eph. 3:19) is the source of the greatest comfort and consolation in this world, and the greatest motivating power for good. How do we gain this indispensable knowledge? The “works of the Lord, and the mysteries of his kingdom” can only “be understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves.” (D&C 76:114, 117.)

### **Become as a little child**

As a guest in the home of a choice young family only a few days ago, I was invited to offer prayer as we knelt together at the day's beginning. Loving parents, who knew of my experience with little girls' prayers, suggested that their three-year-old would like to pray first, as she regularly insists on doing. The tenderness of the moment increased as a six-year-old brother undertook to help her when she faltered.

The purity and openness of little children in their relationship with the Lord points the way for all of us. If we would seek the Lord, we must put off the “natural man” and become “as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to

inflict upon [us], even as a child doth submit to his father." (Mosiah 3:19.)

It is written:

"None shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent." (Mosiah 3:21.) What, then, is our course?

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

"They did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Hel. 3:35.)

By the revelations of his mind and will through the Holy Spirit, the Lord will give us understanding and knowledge. But we must qualify for the blessing. As we learn to love him, to purify ourselves before him, to yield our hearts to him, and to walk in the light of his Spirit, we can become again like a child and know him. He "waits," Isaiah wrote, "that he may be gracious" unto us, and is "exalted, that he may have mercy" upon us. The Lord delights to bless us with his love.

We know that the Lord needs instruments of his love. He needs a Simon Peter to teach Cornelius, an Ananias to bless Paul, a humble bishop to counsel his people, a home teacher to go into the homes of the Saints, a father and mother to be parents to their children.

But it is also the privilege of every child of God to seek and know for himself the comforting personal assurance that comes with confidence in the wisdom and character of a beloved Heavenly Father.

## Example of faith

There is an example that expresses my meaning well. Some years ago a young lady missionary shared with me some of the circumstances of her call. Her humble father, a farmer, had willingly sacrificed much for the Lord and his kingdom. He was already sustaining two sons on missions when he talked with his daughter one day about her unexpressed desires to be a missionary and explained to her how the Lord had helped him to prepare to help her. He had gone to the fields to talk with the Lord, to tell him that he had no more material possessions to sell or sacrifice or to use as collateral for borrowing. He needed to know how he could help his daughter go on a mission. The Lord, he said, told him to plant onions. He thought he had misunderstood. Onions would not likely grow in this climate, others were not growing onions, he had no experience growing onions. After wrestling with the Lord for a time, he was again told to plant onions. So he borrowed money, purchased seeds, planted and nurtured and prayed. The elements were tempered, the onion crop prospered. He sold the crop, paid his debts to the bank and the government and the Lord, and put the remainder in an account under her name—enough to supply her wants on a mission.

I will not forget the story or the moment or the tears in her eyes or the sound of her voice or the feeling in me as she said, "Brother Hanks, I don't have any trouble believing in a loving Heavenly Father who knows my needs and will help me according to his wisdom if I am humble enough. I have a father just like that."

## Have enduring faith

There is, of course, much more to be said. The solutions that we wish and pray for do not always come about. The power that remade Paul, that poured in love and washed out hostility and hate,



did not save him from the great travails, from Nero's dungeon or a martyr's death. Christ lived in him, he said, he had found the peace of God that passed all comprehension. Nothing, not tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature, could separate him from the love of Christ—the love of God which is in Christ Jesus, our Lord. Christ died on a cross, and won his victory; his disciples and followers also have been subject to the brute forces and foibles of this world, yet through enduring faith they have shared and will share in that victory.

Like Habakkuk of old, we may in our anguish feel that we could bear anything if we could only understand the divine purpose in what is happening. The ancient prophet learned that the righteous live by faith and that faith is not an easy solution to life's problems. Faith is confidence and trust in the character and purposes of God.

Habakkuk declared:

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.

"Yet I will rejoice in the Lord, I will joy in the God of my salvation.

"The Lord God is my strength, and

he will make my feet . . . to walk upon mine high places." (Hab. 3:17-19.)

Our religion is "not weight, it is wings." It can carry us through the dark times, the bitter cup. It will be with us in the fiery furnace and the deep pit. It will accompany us to the hospital room and to the place of bereavement. It can guarantee us the presence of a Captain on the rough voyage. It is, in short, not the path to easy disposition of problems, but the comforting assurance of the eternal light, by which we may see, and the eternal warmth, which we may feel. "The Lord is good: Blessed is the man that trusteth in him." (Psalm 34:8.) In the name of Jesus Christ. Amen.

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The Tabernacle Choir without announcement sang, "And the Glory of the Lord."

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### President Spencer W. Kimball

We have just listened to Elder Marion D. Hanks, Assistant to the Council of the Twelve. He was followed by the Tabernacle Choir singing: "And the Glory of the Lord." We welcome those joining us on television and radio in this first session of the 145th Annual Conference of the Church. Elder Thomas S. Monson of the Council of the Twelve Apostles of the Church will be our concluding speaker.

## Elder Thomas S. Monson

Of the Council of the Twelve

Overlooking the azure blue waters of the famed Sea of Galilee is a historic landmark: the Mount of Beatitudes. Like a living sentinel with an eyewitness testimony, this silent friend seems to declare: "Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount."

### Strait is the gate

Instinctively the visitor turns to the Gospel of St. Matthew and reads: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them." (Matt. 5:1-2.) Among the truths which he

taught was this solemn statement: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Ageless in its application, wise men throughout the generations of time have sought to live by this simple statement.

When Jesus of Nazareth personally walked the rock-strewn pathways of the Holy Land, he, as the Good Shepherd, showed all who would believe how they might follow that narrow way and enter that strait gate to life eternal. "Come, follow me," he invited. "I am the way."

Little wonder that men did tarry for the outpouring of the Holy Ghost on the day of Pentecost. It was the gospel of Jesus Christ that was to be preached, his work that was to be done, and his apostles at the head of his church who were entrusted with the work.

### Apostasy

History records that most men indeed did not come unto him, nor did they follow the way he taught. Crucified was the Lord, slain were the apostles, rejected was the truth. The bright daylight of enlightenment slipped away, and the lengthening shadows of a black night enshrouded the earth.

One word and one word alone describes the dismal state that prevailed: apostasy. Generations before, Isaiah had prophesied: "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2.) Amos had foretold of a famine in the land: "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11.) Had not Peter warned of false teachers bringing damnable heresies, and Paul predicted that the time would come when sound doctrine would not be endured?

The dark ages of history seemed never to end. Was there to be no termi-

nation to this blasphemous night? Had a loving Father forgotten mankind? Would he send forth no heavenly messengers as in former days?

### Reformation

Honest men with yearning hearts, at the peril of their very lives, attempted to establish points of reference, that they might find the true way. The day of the reformation was dawning, but the path ahead was difficult. Persecutions would be severe, personal sacrifice overwhelming, and the cost beyond calculation. The reformers were like pioneers blazing wilderness trails in a desperate search for those lost points of reference which, they felt, when found would lead mankind back to the truth Jesus taught.

When John Wycliffe and others completed the first English translation of the entire Bible from the Latin Vulgate, the then church authorities did all they could to destroy it. Copies had to be written by hand and in secret. The Bible had been regarded as a closed book forbidden to be read by the common people. Many of the followers of Wycliffe were severely punished and some burned at the stake.

Martin Luther asserted the Bible's supremacy. His study of the scriptures led him to compare the doctrines and practices of the church with the teachings of the scriptures. Luther stood for the responsibility of the individual and the rights of the individual conscience and this he did at the imminent risk of his life. Though threatened and persecuted, yet he declared boldly: "Here I stand, I cannot do otherwise. God help me."

John Huss, speaking out fearlessly against the corruption within the church, was taken outside the city to be burned. He was chained by the neck to a stake, and straw and wood were piled around his body to the chin and sprinkled with resin; and he was asked finally if he would recant. As the flames arose, he sang, but the wind blew the

fire into his face, and his voice was stilled.

Zwingli of Switzerland attempted through his writings and teachings to re-think all Christian doctrine in consistently biblical terms. His most famous statement thrills the heart: "What does it matter? They can kill the body but not the soul."

And who cannot today appreciate the words of John Knox? "A man with God is always in the majority."

John Calvin, prematurely aged by sickness and by the incessant labors he had undertaken, summed up his personal philosophy with the statement: "Our wisdom . . . consists almost entirely of two parts: the knowledge of God and the knowledge of ourselves."

Others could indeed be mentioned, but a comment concerning William Tyndale would perhaps suffice. Tyndale felt that the people had a right to know what was promised to them in the scriptures. To those who opposed his work of translation, he declared: "If God spare my life, . . . I will cause a boy that driveth the plough shall know more of the scripture than thou dost."

Such were the teachings and lives of the great reformers. Their deeds were heroic, their contributions many, their sacrifices great—but *they did not restore the gospel of Jesus Christ.*

Of the reformers one could ask, "Was their sacrifice in vain? Was their struggle futile?" I answer with a resounding "No!" The Holy Bible was now within the grasp of the people. Each man could better find his way. Oh, if only all could read and all could understand. But some could read, and others could hear; and every man had access to God through prayer.

## Day of Restoration

The long-awaited day of restoration did indeed come. But let us review that significant event in the history of the world by recalling the testimony of the plowboy who became a prophet, the

witness who was there—even Joseph Smith.

Describing his experience, Joseph said: "There was in the place where we lived an unusual excitement on the subject of religion. . . . It . . . became general . . . [creating] division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there!'"

" . . . I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion . . . understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible."

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. . . ."

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty."

## First Vision

" . . . I kneeled down and began to offer up the desire of my heart to God. . . ."

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me."

" . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing

above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:5-17.)

The Father and the Son, Jesus Christ, had appeared to Joseph Smith. The morning of the dispensation of the fulness of times had come, dispelling the darkness of the long generations of spiritual night. As in the creation, light was to replace darkness; day was to follow night.

### Truth is available

From then to now, truth has been and is available to us. Like the children of Israel in former times, endless days of wandering now can end with our entry to a personal promised land.

The restoration of the gospel dispels the gloom described in our time by the noted educator Robert Gordon Sproul. He had looked at the churches of America and declared:

"We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place." (*Vital Speeches*, Sept. 1, 1940, p. 701.)

### Living Prophet

Perhaps the famed Winston Churchill best declared the world's pressing need. Said he: "I have lived perhaps longer experience than almost anyone, and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today: The need of a prophet."

Today we have heard God's prophet speak—even President Spencer W. Kimball. Today there goes forth from this pulpit an invitation to people throughout the world: Come from your wandering way, weary traveler. Come to the gospel of Jesus Christ. Come to that heavenly haven called home. Here you will discover the truth. Here you will learn the reality of the Godhead, the comfort of the plan of salvation, the sanctity of the marriage covenant, the power of personal prayer. Come home!

### Lost boy remembers childhood

From our youth many of us may remember the story of a very young boy who was abducted from his parents and home and taken to a village situated far away. Under these conditions the small boy grew to young manhood without a knowledge of his actual parents or earthly home. Within his heart there came a yearning to return to that village called home.

But where was home to be found? Where were his mother and father to be discovered? Oh, if only he could remember even their names, his task would be less hopeless. Desperately he sought to recall even a glimpse of his childhood.

Like a flash of inspiration, he remembered the sound of a bell which, from the tower atop the village church, pealed its welcome each Sabbath morning. From village to village the young man wandered, ever listening for that familiar bell to chime. Some bells were

similar, others far different from the sound he remembered.

At length the weary young man stood one Sunday morning before a church of a typical town. He listened carefully as the bell began to peal. The sound was familiar. It was unlike any other he had heard, save that bell which pealed in the memory of his childhood days. Yes, it was the same bell. Its ring was true. His eyes filled with tears. His heart rejoiced in gladness. His soul overflowed with gratitude. The young man dropped to his knees, looked upward beyond the bell tower—even toward heaven—and in a prayer of gratitude whispered, "Thanks be to God. I'm home."

Like the peal of a remembered bell will be the truth of the gospel of Jesus Christ to the soul of him who earnestly seeks. Many of you have traveled long in a personal quest for that which rings true. The Church of Jesus Christ of Latter-day Saints sends forth to you an earnest appeal. Open your doors to the missionaries. Open your minds to the word of God. Open your hearts, even your very souls, to the sound of that still, small voice which testifies of truth. As the prophet Isaiah promised: "Thine ears shall hear a word . . . saying, This is the way, walk ye in it." (Isa. 30:21.) Then, like the boy of whom I've spoken, you too will, on bended knee, say to your God and mine: "I'm home!"

May such be the blessing of all, I pray in the name of Jesus Christ. Amen.

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The Tabernacle Choir without announcement sang, "Praise Ye the Lord."

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## President Spencer W. Kimball

Elder Thomas S. Monson of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing: "Praise Ye The Lord." We are grateful to the managers and operators of over 400 television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

These proceedings are being broadcast over stations in Australia and throughout countries of Latin America by means of satellite transmission. Through special arrangements with the Armed Forces Radio and Television Network, sessions of this conference will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing; "The Twenty-third Psalm," with Brother Craig Jessop as soloist.

Following the singing, the benediction will be pronounced by Brother Angel Abrea, Regional Representative of the Twelve. This conference will then be adjourned until two o'clock this afternoon.

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The Tabernacle Choir sang, "The Twenty-third Psalm."

The benediction was offered by Brother Angel Abrea, Regional Representative of the Twelve.

The conference was then adjourned until 2 o'clock, April 4, 1975.

## FIRST DAY AFTERNOON MEETING

### SECOND SESSION

The second session of the 145th Annual General Conference began at 2:00 p.m. on Friday, April 4, 1975.

President Spencer W. Kimball presided at this session and conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided for this session by the Logan LDS Institute Choir directed by James L. Bradley and Douglas Jenkins with Roy M. Darley at the organ.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

#### President N. Eldon Tanner

At this the Second Session of the 145th Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members of the Church and friends tuned in to these proceedings by radio and television. President Spencer W. Kimball is presiding at this and all sessions of the Conference and has asked me to conduct this session. We also welcome those in the overflow congregations in the Assembly Hall, where Elder Paul H. Dunn and Bishop H. Burke Peterson preside, and in the Salt Palace where Elders Theodore M. Burton and David B. Haight preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the General Boards.

During the past two days, the officers and teachers of the Sunday School and the Primary have been

holding their annual conferences. May the Lord's choicest blessings be with these faithful workers for the outstanding service they are rendering to the members of the Church.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International short-wave radio.

This morning's session will be carried over television in Samoa and the Philippines for the first time.

We are grateful to the owners and operators of these radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 210,000 men of the Priesthood assembled in approximately 980 buildings throughout the United States, Canada, and Australia.

We are favored this afternoon by the presence of the Logan LDS Institute Choir with James L. Bradley and Douglas Jenkins conducting and Roy Darley at the organ.

The Choir, under the direction of Brother Jenkins, will begin this service by singing: "Arise, O Glorious Zion."

The invocation will be offered by Elder Henry D. Taylor, Assistant to the Twelve.

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The Logan LDS Institute Choir sang the number, "Arise, O Glorious Zion."

The invocation was offered by Elder Henry D. Taylor, Assistant to the Twelve.

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### **President N. Eldon Tanner**

The Choir will now sing "Come, Come Ye Saints."

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The hymn, "Come, Come Ye

Saints" was sung by the Logan LDS Institute Choir.

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### **President Tanner**

Elder Francis M. Gibbons, Secretary to the First Presidency, will now present the Statistical Report of the Church for the year 1974. This will be followed by the reading of the Auditors Report by Elder Wilford G. Edling, Chairman of the Church Finance Committee.

### **Elder Francis M. Gibbons**

## **Statistical Report 1974**

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1974:

### **Church Units:**

Number of Stakes of Zion at the Close of 1974 -----	675
Number of Wards -----	4,756
Number of Independent Branches in Stakes -----	1,195
Total Wards and Independent Branches in Stakes at the Close of the Year ----	5,951
Number of Mission Branches at the Close of the Year -----	1,822
Number of Full-time Missions at the End of the Year -----	113

### **Church Membership, December 31, 1974:**

In the Stakes -----	2,960,143
In the Missions -----	425,766
Total Membership -----	3,385,909

### **Church Growth During 1974:**

Children Blessed in Stakes and Missions -----	72,717
Children of Record Baptized in Stakes and Missions -----	47,234
Converts Baptized in Stakes and Missions -----	69,018

### **Social Statistics: (Based on 1974 Data from the Stakes and Missions)**

Birth Rate per Thousand -----	26.11
Number of Persons Married per Thousand -----	14.29
Death Rate per Thousand -----	4.50

**Priesthood:****Members Holding the Aaronic Priesthood, December 31, 1974**

Deacons .....	140,185
Teachers .....	107,277
Priests .....	170,867
Total Number Holding Aaronic Priesthood .....	418,329

**Members Holding the Melchizedek Priesthood, December 31, 1974**

Elders .....	292,873
Seventies .....	25,184
High Priests .....	104,919
Total Number Holding Melchizedek Priesthood .....	422,976

**Grand Total, Members Holding Aaronic or Melchizedek Priesthood ----- 841,305**

An increase of 29,357 during the year 1974

**Church Organizations (Enrollment):**

Relief Society .....	861,272
Sunday School .....	3,101,281
Aaronic Priesthood Age Young Men .....	180,912
Young Women .....	178,307
Primary Association .....	468,790
Melchizedek Priesthood MIA .....	650,000

**Welfare Plan:**

Number of Persons Assisted During the Year .....	109,212
Number Placed in Remunerative Employment .....	17,346
Man-days of Work Donated to the Welfare Plan .....	139,418
Unit-days of Equipment Use-Donated .....	4,102

**Genealogical Society:**

Names Cleared in 1974 for Temple Ordinances ----- 2,704,905  
 Genealogical records microfilmed in 27 countries during the  
 year brought the total to 836,952 one hundred foot rolls of  
 microfilm for use of the Church which are the equivalent of over  
 3,992,911 printed volumes of 300 pages each.

**Temples:****Number of Endowments Performed During 1974 in the 16 Operating Temples:**

For the Living .....	37,432
For the Dead .....	2,535,518
Total Number of Endowments .....	2,572,950

**Church School System:****Total 1974 Cumulative Enrollment in Church Schools, including**

Institutes and Seminaries .....	307,810
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## Those Who Have Passed Away

Carl W. Buehner, former counselor in the Presiding Bishopric of the Church  
 Zina Card Brown, wife of Elder Hugh B. Brown of the Council of the Twelve  
 Virginia Lee Perry, wife of Elder L. Tom Perry of the Council of the Twelve  
 Grace Gardner Cullimore, wife of Elder James A. Cullimore, Assistant to the  
 Twelve

Vernon E. Snyder, former legal counsel for the Church

Terrence Leslie Hansen, president of the Brigham Young University Language  
 Training Mission

Clarissa Beesley, former member of the Young Women's Mutual Improvement  
 Association Presidency

Ettie Lee, founder of the Ettie Lee Homes for Boys

## Elder Wilford G. Edling

The First Presidency

Dear Brethren:

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1974, which includes operations involving the general funds of the Church and funds of other organizations controlled by the Church whose accounts are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds received and expenditures are controlled. We have determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures and that the budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. Continuous attention is being given to the position of the Church under federal and various state statutes which subject churches to taxation on certain

types of income. Accounting for the Church's welfare production units in the United States, numbering over five hundred, has now been brought under centralized accounting control at Church headquarters.

The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1974, were made in accordance with established procedures outlined herein.

Respectfully submitted,  
**CHURCH FINANCE COMMITTEE**  
 Wilford G. Edling  
 Harold H. Bennett  
 Weston E. Hamilton  
 David M. Kennedy  
 Warren E. Pugh

### President Tanner

At the request of President Kimball, I will now present the General Au-

thorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, following which Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker.

President Tanner then presented the following General Authorities and Officers of the Church for the sustaining vote of the General Conference.

## GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

### *The First Presidency*

Spencer W. Kimball, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints

Nathan Eldon Tanner, First Counselor in the First Presidency

Marion G. Romney, Second Counselor in the First Presidency

### *President of the Council of the Twelve Apostles*

Ezra Taft Benson

### *Quorum of the Twelve Apostles*

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

LeGrand Richards

Hugh B. Brown

Howard W. Hunter

Gordon B. Hinckley

Thomas S. Monson

Boyd K. Packer

Marvin J. Ashton

Bruce R. McConkie

L. Tom Perry

### *Patriarch to the Church*

Eldred G. Smith

### The Counselors in the First

Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

### *Assistants to the Twelve*

Alma Sonne

ElRay L. Christiansen

Sterling W. Sill

Henry D. Taylor

Alvin R. Dyer

Franklin D. Richards

Theodore M. Burton

Bernard P. Brockbank

James A. Cullimore

Marion D. Hanks

Joseph Anderson

David B. Haight

William H. Bennett

John H. Vandenberg

Robert L. Simpson

O. Leslie Stone

James E. Faust

J. Thomas Fyans

Neal A. Maxwell

William Grant Bangerter

Robert D. Hales

Adney Y. Komatsu

Joseph B. Wirthlin

### *Trustee-in-Trust*

Spencer W. Kimball as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

*The First Council of Seventy*

Seymour Dilworth Young  
 Milton R. Hunter  
 Albert Theodore Tuttle  
 Paul H. Dunn  
 Hartman Rector, Jr.  
 Loren C. Dunn  
 Rex D. Pinegar

*The Presiding Bishopric*

Victor L. Brown, Presiding Bishop  
 H. Burke Peterson, First Counselor  
 Vaughn J. Featherstone, Second Counselor

*Regional Representatives of the Twelve*

All Regional Representatives of the Quorum of the Twelve as they are at present constituted.

*Melchizedek Priesthood Department*

David B. Haight, Managing Director  
 James A. Cullimore and James E. Faust, Associate Managing Directors

*Melchizedek Priesthood MIA*

James E. Faust, Managing Director  
 Marion D. Hanks and Robert L. Simpson, Associate Managing Directors

with all members of the Board as at present constituted.

*Aaronic Priesthood*

Under the direction of the Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Rulon Gerald Craven, Director  
 with all members of the Committee as at present constituted.

*Young Women*

Ruth Hardy Funk, President  
 Hortense H. Child, First Counselor  
 Ardith G. Kapp, Second Counselor  
 with all members of the Committee as at present constituted.

*Relief Society*

Barbara Bradshaw Smith, President  
 Janeth Russell Cannon, Education Counselor

Marian Richards Boyer, Homemaking Counselor

Mayola R. Miltenberger, Secretary-Treasurer

with all members of the Board as at present constituted.

*Sunday School*

Russell M. Nelson, President  
 B. Lloyd Poelman, First Counselor  
 Joe J. Christensen, Second Counselor  
 with all members of the Board as at present constituted.

*Primary Association*

Naomi Maxfield Shumway, President  
 Sarah Melissa Broadbent Paulsen, First Counselor  
 Colleen Bushman Lemmon, Second Counselor  
 with all members of the Board as at present constituted.

*Church Board of Education*

Spencer W. Kimball  
 Nathan Eldon Tanner  
 Marion G. Romney  
 Ezra Taft Benson  
 Gordon B. Hinckley  
 Thomas S. Monson  
 Boyd K. Packer  
 Bruce R. McConkie  
 Marion D. Hanks  
 Paul H. Dunn  
 Victor L. Brown  
 Barbara Smith

*Church Finance Committee*

Wilford G. Edling  
 Harold H. Bennett  
 Weston E. Hamilton  
 David M. Kennedy  
 Warren E. Pugh

*Tabernacle Choir*

Oakley S. Evans, President  
 Jerold D. Ottley, Conductor  
 Alexander Schreiner, Chief Organist  
 Robert Cundick, Organist  
 Roy M. Darley, Organist

## President Tanner

I think, President Kimball, the voting has been unanimous in the affirmative.

Before presenting the Tabernacle Choir officers, President Tanner made the following statement:

Just a note before I present them; we have a letter from the doctor of Isaac

Stewart suggesting that he be relieved of his responsibilities at this time. He has been released and the Choir has accepted his release to take effect September 1, and his successor will take over on September 1.

## President Tanner

Elder Delbert L. Stapley will now speak to us.

## Elder Delbert L. Stapley

Of the Council of the Twelve

My brothers, sisters, and friends, one of God's most precious gifts to man is the principle of free agency—the privilege of choice which was introduced by God the Eternal Father to all of his spirit children in the premortal state. This occurred in the great council in heaven before the peopling of this earth. The children of God were endowed with freedom of choice while yet but spirit beings. The divine plan provided that they be freeborn in the flesh and become heirs to the inalienable birthright of liberty to choose and act for themselves in mortality. It was essential for their eternal progression that they be subjected to the influences of both good and evil.

Lehi, an early American Nephite prophet, taught:

"For it must needs be, that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad." (2 Ne. 2:11.)

## Gift of free agency

As sons and daughters of our Heavenly Father, we have this gift of free agency to use in our mortal lives. We must be tried, tested, and proved to see if we will choose the right and do all

things whatsoever the Lord our God shall command us. As spirit children of God, we have built-in powers of conscience sufficient to develop our free agency in right choices and to acquire qualities of goodness, humility, and integrity of purpose.

Elder Bruce R. McConkie made this statement about free agency:

"Four great principles must be in force if there is to be agency: 1. *Laws must exist*, laws ordained by an Omnipotent power, laws which can be obeyed or disobeyed; 2. *Opposites must exist*—good and evil, virtue and vice, right and wrong—that is, there must be an opposition, one force pulling . . . the other; 3. A knowledge of good and evil must be had by those who are to enjoy the agency, that is, they must know the difference between the opposites; and 4. An unfettered power of choice must prevail.

"Agency is given to man as an essential part of the great plan of redemption." (*Mormon Doctrine*, Bookcraft, Inc., 1966 ed., p. 26.)

## Two parties

All things good come from God. All things evil come from Satan. Brigham Young explained it this way:

"There are but two parties on the earth, one for God and the other for the

world or the Evil One. No matter how many names the Christian or heathen world bear, or how many sects and creeds may exist, there are but two parties, one for heaven and God, and the other will go to some other kingdom than the celestial kingdom of God." (*Discourses of Brigham Young*, comp. John A. Widtsoe, 1966 ed., Deseret Book Co., p. 70.)

Free agency is an everlasting principle which has existed with God from all eternity. It is a gift from him given with the hope that we will apply it wisely in the conduct of our personal lives. Freedom of choice is a moral agency which we should keep uppermost in our minds in all our activities and decisions. "By virtue of this agency you and I and all mankind are made responsible beings, responsible for the course we pursue, the lives we live, the deeds we do in the body." (Wilford Woodruff, *Discourses of Wilford Woodruff*, Bookcraft, Inc., 1969, pp. 8-9.)

### Wrong attitude

We cannot use our free agency as a justification to do evil. Man is free to choose the good or the evil in life, and to obey or disobey the Lord's commands as he may elect. He can choose to act without compulsion or restraint.

Free agency doesn't suggest we do wrong or infringe upon the rights and privileges of others. We often hear a person who transgresses console himself by saying, "I am only hurting myself." If a man chooses to commit adultery, he must pay a penalty for his sin. Because of his transgression, he is infringing upon the rights of his wife and family, overlooking those who love him and look to him for guidance, good example, and eternal blessings of family unity and togetherness. He hurts others in the process of doing what he calls "exercising my free agency."

Too many people have the wrong attitude about free agency. They use it as a negative force in their lives rather

than as a positive one. Perhaps you have heard this statement: "I can smoke and drink if I want to. I have my free agency." But why not think in terms of eternal values and say, "I can smoke and drink if I want to. I have my free agency, but I choose to use my agency in bettering my life—in choosing the right and not the wrong." This can apply to any vice in one's life. Have the right attitude and a vice can turn to a virtue, and virtue has its own reward. To use our agency for good, we must set aside the defensive, arrogant, and haughty attitude of a transgressor.

Brigham Young taught: "Men should not be permitted to do as they please in all things; for there are rules regulating all good societies. . . , the violation of which cannot be countenanced either by civil or religious usages. . . . Men . . . should not be free to sin against God or against man without suffering such penalties as their sins deserve." (*Discourses of Brigham Young*, p. 65.)

### Limits to agency

How far does our agency extend? Brigham Young answered this question by saying: "There are limits to agency, and to all things and to all beings, and our agency must not infringe upon that law. A man must choose life or death . . . the agency which is given to him is so bound up that he cannot exercise it in opposition to the law, without laying himself liable to be corrected and punished by the Almighty.

"It behooves us to be careful, and not forfeit that agency that is given to us. The difference between the righteous and the sinner, eternal life or death, happiness or misery, is this, to those who are exalted there are no bounds or limits to their privileges, their blessings have a continuation . . . they increase through all eternity; whereas, those who reject the offer, who despise the proffered mercies of the Lord, and prepare themselves to be banished from his presence, and to become com-

panions of the devils, have their agency abridged immediately, and bounds and limits are put to their operations." (*Discourses of Brigham Young*, pp. 63-64.)

## Obedience

God has given commandments with promise of blessings for compliance with his laws, and penalties for violation of them. The late James E. Talmage said: "Obedience to law is the habit of free men. The transgressor fears the law, for he brings upon himself deprivation and restraint, not because of the law which would have protected him in his freedom, but because of his antagonism to the law. It is no more a part of God's plan to compel men to work righteousness than it is his purpose to permit evil powers to force his children into sin." (*The Great Apostasy*, Deseret Book Co., 1958, pp. 34-35.)

A person's freedom should never be suppressed by men, by Satan, nor by our Lord. Men should never be in bondage one to another. While Satan would like us under his control, God does not control the actions of men. He has given us our agency to combat the trials, temptations, and evils of every kind. However, he gives certain principles that, if followed, will lead us back to his presence. God's kingdom is founded upon perfect liberty. Every man, woman, and child has the right to worship God according to the dictates of his own conscience. Each person alone is responsible to his creator for his individual acts.

God gave us the everlasting gospel, the principles of life and salvation, and has left it up to each of us to choose or reject, with the understanding that we become responsible to him for the results of our acts. The Lord does not force anyone to embrace the gospel, and he will not force them to live it if they have embraced it. "They act for themselves, and act from choice." (*Discourses of Brigham Young*, p. 57.)

## Satan's power

Satan exerts his greatest power when God has a work to do among his children on earth. Every dispensation of the gospel since the beginning of time has come to a close, not because God has failed, but because man has failed God by the improper use of his free agency.

It is most evident in the world today that Satan is raging in the hearts of men. It is a day, according to the Lord, when Satan shall have power over his own dominions. He began his deceitful promotions upon our first parents, Adam and Eve, and has continued his beguiling and enticing practices constantly since then. It is being done most effectively and alarmingly in our present generation.

No one is immune from Satan's power. Even the Savior was sorely tempted by him three different times, and each time refused to submit to his deceitful temptations.

As part of our test, we also may be subjected to temptation as was Christ, for the Lord has said:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet." (D&C 29:39.)

Be aware and warned of the subtle workings of Satan, for he never stops trying to lead us astray. He is an expert on making things seem appealing and right, when actually they can bring about our moral destruction. He does not believe in free agency, and would like to control our minds, thoughts, and acts. We can see his workings more and more in the movies, television shows, magazines, and in the actions of men and nations. If our thoughts are turned to sensual things, we will be strongly tempted to use our free agency wrongfully.

Once a person yields to sin, he is under Satan's control and it is not easy to break away.

Be suspicious of those who would put you in a compromising position. Never compromise the right, for compromise can lead to sin, sin to regret, and regret can hurt so very much.

### Serve one master

No man is free who is not master of himself. True freedom of agency exists with the observance of God's laws. Keep in mind that good and evil can *never* be amalgamated into one. They are at opposite ends. They do not abide in harmony within a person. One tendency will prevail over the other, for as Jesus taught:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

*There is no middle road.* Our position must be one of strength in order to overcome the evil that Satan would have us do.

Man cannot receive the exaltation God has provided for him without exercising his free agency in righteousness and in obeying His laws and commandments.

### Heavenly blessings

Free agency, if properly and wisely used, can bring opportunities for service in the kingdom of God. It will provide us with many choice heavenly blessings and an eternal celestial life of joy and happiness.

President Wilford Woodruff stated: "We are in a great school; and it is

a profitable one, in which we are receiving very important lessons from day to day. We are taught to cultivate our minds, to control our thoughts to thoroughly bring our whole being into subjection to the spirit and law of God, that we may learn to be one and act as the heart of one man, that we may carry out the purposes of God upon the earth." (*Discourses of Wilford Woodruff*, pp. 10-11.)

### Christ's example

Christ is our teacher; he has shown by example the way to use our free agency to gain eternal life.

What are we doing with our agency? Are we drawing close to God, or away from him? Are we satisfied and happy in what we are doing with this God-given endowment? Can we improve in the use of it?

Think carefully about the promises and benefits available to us by using our free agency in obeying and keeping God's laws, as against failure to do so.

May God bless us all that we will have the desire and courage to exercise our free agency in righteousness and in truth, I humbly pray in the name of Jesus Christ. Amen.

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### President Tanner

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

## Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

I stand before you in deep humility, my brothers and sisters, and with a prayer in my heart that what I say may give encouragement to all who are

here, or all who need that encouragement, and most of us do. I should like to base my remarks upon a divine truth that is found in the book of Proverbs. It

reads as follows: "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6:23.)

### The right course

A commandment *is* a lamp to show us the right course, and indeed the law defines that course that we are to follow. Some people look upon laws in general as impediments to them—obstacles—and there are good people in every segment of life who believe that the laws of God, even the great Ten Commandments, are intended only for certain people—for those whom they describe as being extremely religious or for the less fortunate. They believe that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God.

Some people feel that the laws of God inhibit freedom; and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; and that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare; and that salvation and joy everlasting will somehow be forthcoming, even though they do not observe the laws and commandments of God.

Surely these are shortsighted views. Actually, the commandments of the Lord are principles upon which *our* lives must be built if we are to find happiness, success, and peace.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel; and that because of his great love for man, the Lord has granted each of us an opportunity to live in the flesh and through obedience to the laws of the gospel and through service to our fellowmen, to find happiness and peace and prepare to live hereafter in a state of "never-ending happiness" as the Book of Mormon describes it. (See Mosiah 2:41.)

### Eternal nature of laws

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws, because they are right in the first place. And he and they are the same yesterday, today, and forever.

The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine and were established before the foundation of the world was laid. They are, in fact, the only means by which we can have peace of mind here and gain eternal life hereafter. This is expressed in a great revelation given to the Prophet Joseph, as follows: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

So, brothers and sisters, we need simply to remember that which is expected of us if we wish a blessing. The Lord will remember that which is expected of him.

### Commandments not oppressive

Now, his commandments are not grievous. They are not burdensome. They are not oppressive. We sing in one of our hymns, "How gentle God's commands! How kind his precepts are!" (*Hymns*, no. 67.) The laws of God are not given to us to burden us or to handicap us. They are not impositions. They are the statutes through which, if observed, the purpose of life and existence is to be realized. Even those who are called to go through trials, sorrow, tribulation, and adversity are promised that if they are faithful in tribulation and adversity, that "the reward of the same is greater in the kingdom of heaven." (D&C 58:2.)

It is comforting to read the words of the Lord in regard to this:



"Verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes for the present time the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet, but is nigh at hand." (D&C 58:2-4.)

### Observing the law

Now if one is inclined to question the wisdom of observing the law—whether it be the laws of man, the laws of nature, or the laws of God—he should consider these words of the Lord: "Again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment." (D&C 88:34-35.)

Observance of law brings harmony, peace, order; while without observance of law there is found confusion, and sorrow, remorse, failure—whether it be the laws of God or the laws of man, or whether it be nations or whether it be individuals, it is the same. There are those who ask (they have asked me, and really that is why I am speaking along this line), "If the Lord loves us, why does he then give so many commandments, some of them restrictive in their nature?" Well, the answer is he gives us commandments because he loves us. He wishes to save us from sorrow and re-

morse and failure, and the worst of all, regret, and from losing our blessings.

In the same way, wise parents often find it best to deny a child his wishes or to instruct him to act in a certain way, even though it is contrary to what the child desires. This is done because of parental love and is done in the interest of the child's welfare. If he responds as he should, it results in lasting benefits and satisfaction for both.

### The perfect law of liberty

Now, the Lord loves us enough to say, Thou shalt not lie, thou shalt not steal, thou shalt not commit adultery, thou shalt not covet, and so forth. (See D&C 42:18-28.) You know the laws, and President Kimball explained them so well this morning. The gospel of Jesus Christ is the perfect law of liberty, according to the apostle James. (See James 1:25.) God is its author. He set forth the conditions. He is its fountainhead. The gospel is a great system of laws, which laws are simply eternal principles by which our Father in heaven desires to save mankind, his sons and his daughters, not only to save them, but also to share with them all that the Father has—associations with those we love, honor, power, glory, dominions, even exaltation.

But while he gives us commandments, he also gives us the freedom and the liberty to reject them if we choose, as Brother Stapley has already explained to us. As he spoke to Adam and Eve in the Garden he told them that they could eat of every tree of the Garden. This they were free to do. However, he gave a commandment that they should not eat of the tree of knowledge of good and evil or certain blessings would be lost or denied them. They could eat the fruit if they desired, and if they insisted, but they must remember that he forbade it. They were at liberty to break the commandment; their liberty was not restricted; but if they did eat of the tree, they would have to pay the penalty.

### Individual responsibility

As it was with Adam and Eve, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us and are plainly understood, given us to direct us, that we may not lose our way in this world of misunderstanding and by following the vain philosophies of the world. How thankful we ought to be for such truths as these:

"Men are, that they might have joy." (2 Ne. 2:25.)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it [that blessing] is predicated." (D&C 130:20-21.)

### King Benjamin's counsel

And finally, this most beautiful statement by my friend King Benjamin in his address to his people. He said:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that

these things are true; for the Lord hath spoken it." (Mosiah 2:41.)

We should be grateful for Spencer W. Kimball (and his associates), a great living prophet provided by the Lord to guide us in these difficult times and to teach us, and to speak the mind and will of the Lord in a day of confusion. I add my testimony to those many which have been borne today to the fact that God lives, that Jesus is the Christ, that the gospel has been restored in the fulfillment of prophecies and promises of ancient prophets, and that we have with us today a prophet of God to direct us, to help us, to warn us, and to reveal the mind and will of God unto us and unto the world.

May the world take heed while the day yet lasts, for when the night cometh, no man can work, and the opportunity will be gone. This I pray in the name of Jesus Christ, the Lord. Amen.

### President Tanner

The congregation will join the chorus, directed by Brother James L. Bradley, in singing, "The Spirit of God Like a Fire Is Burning."

After the singing, Elder Loren C. Dunn of the First Council of Seventy will address us.

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The congregation and choir sang the hymn, "The Spirit of God Like a Fire Is Burning."

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### President Tanner

Elder Loren C. Dunn of the First Council of Seventy will now address us and he will be followed by Elder James E. Faust, Assistant to the Council of the Twelve.

## Elder Loren C. Dunn

Of the First Council of the Seventy

My dear brothers and sisters, in the last few months President Spencer W. Kimball has recommitted us as a church to reach out to our Father's other children.

### Lengthen our stride

We have been asked to lengthen our stride in two general areas. First is the need for every member of the Church to let his light so shine that others will see the gospel of Jesus Christ by example. The Lord tells us in the Doctrine and Covenants:

"And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (D&C 38:40-41.)

Every family in the Church is asked to friendship a nonmember family on a family-to-family basis.

### Young men to prepare for missions

Second, every able young man has been asked to prepare himself to serve a full-time mission. And again from the Doctrine and Covenants:

"Wherefore lay to with your might and call *faithful* laborers into my vineyard, that it may be pruned for the last time.

"And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment.

"Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at hand; crying: Hosanna! blessed be the name of the Most High God.

"Go forth baptizing with water,

preparing the way before my face for the time of my coming;

"For the time is at hand; the day or the hour no man knoweth; but it surely shall come." (D&C 39:17-21. Italics added.)

### Incident in Samoa

It is this last point I would like to enlarge upon. I had the honor recently of being assigned to visit the Samoa Apia Mission and attend some stake conferences in that country. I found the missionaries all well and the work progressing. One afternoon following our meeting, the mission president, Patrick Peters—who is a native Samoan—said, "Elder Dunn, there is something I'd like to show you." We drove a few miles from the mission home and climbed the brow of a small hill to a place that was isolated by palm trees and other tropical vegetation. I suddenly realized that we were in a very old graveyard. At the center of this graveyard was a plot that was surrounded by a cement wall low enough to step over. President and Sister Peters told me this was where some of the first missionaries in Samoa were buried. There were eight graves.

The thing that struck my interest was that out of the eight graves, four represented children under the age of two and one was a twenty-one-year-old wife and mother. What role could these have possibly played in missionary work in Samoa?

During the next two days, when time would permit, I searched the history of the mission for an answer. While I was unable to gather information on all of the eight, I did discover the following.

In the early days of the Church it was common for young married couples to be called on missions and some of these young couples were called to Samoa. The first person to be buried in

that plot was Sister Katie Eliza Hale Merrill. She and her husband had only been on a mission for three months when she took sick and gave birth to a premature child. The child died the next day. The history says the following: "An hour after the death of the child, the mother called Sister Lee (wife of the mission president) to her bedside and, after thanking her for waiting on her during the sickness, said that she was 'going to die' that she 'could not stay because they had come for her.' She then talked with her husband, kissed him goodbye, and all was over. The mother and baby boy were buried in one coffin." After his mission, Brother Merrill took the remains of his wife and infant son back to Utah for burial.

Elder Thomas H. Hilton and Sister Sarah M. Hilton were serving on a mission in Samoa, where they lost three of their children, between 1891 and 1894. Little Jeanette lived less than a year, George Emmett for only seven days, and Thomas Harold for a year and a half.

Of the death of Thomas Harold the record says: "On Sunday the 11th, he was not feeling very well. . . . For two days following he appeared to be improving, but on the morning of the 14th, his mother again became concerned about his welfare. From then until his death, on March 17, 1894, everything that loving hands could do was done for his recovery, but he grew rapidly worse. . . .

"Oh how loath we all were to believe that it was so! How sad to see our dear sister *again* bereft, and her so far from dear parents and friends who she has left for the gospel's sake.

"Thomas Harold Hilton was about one a half years old, a beautiful little boy and very dearly beloved by all the missionaries, as well as the natives who knew him. Much sympathy is felt for the bereaved parents and the blessings of the Lord are invoked upon them."

At twenty-nine, Ransom Stevens was president of the Samoa Mission

when stricken with typhoid fever, which was complicated by a heart problem. He died on April 23, 1894.

His widow, Sister Annie D. Stevens, started for home by steamer on May 23. She reached Ogden on Sunday, June 10, where she was met by President Joseph F. Smith and Elder Franklin D. Richards. On June 11, she had an interview with the First Presidency in Salt Lake City and then went on to her home in Fairview, Sanpete County, arriving at 6:00 P.M.

The history states, "The greetings by her friends were necessarily brief for Sister Stevens was ill and had to retire to bed early, and at 11 P.M., five hours after her arrival home, she gave birth to a nice boy." She had gone through the whole ordeal in the advance stages of pregnancy.

Another entry was Friday, March 2, 1900, "Little Loi Roberts was given up to die by Dr. Stuttaford at the sanatorium [in Apia]. The patient little sufferer was administered to daily, and each time he would get relief. . . . His parents [Elder and Sister E. T. Roberts] were untiring in their efforts to allay pain and sufferings."

Saturday, March 3, "Little Loi died at the sanatorium in Apia in the morning, making another sad day in the history of the mission." Small wonder that the tombstone contained the words, "Rest sweet Loi, rest." He was one and a half years old.

And that brings us to Elder William A. Moody and his bride, Adelia Moody. They were called on a mission from Thatcher, Graham County, Arizona, arriving in Samoa in November 1894. They must have had the same hopes and aspirations of any young couple just starting out. She gave birth to an eight-pound daughter on May 3, 1895. Three weeks later she passed away. The daughter, little Hazel Moody, was taken care of by local Saints while her father continued his mission. Finally, one year later we read the following about a steamer leaving for the United States, whose passengers

included four returning elders and "also Elder Moody's daughter, Hazel, one-year-old, who will be delivered to loving relatives in Zion."

### **The price of the gospel**

A price has been paid for the establishment of the gospel of Jesus Christ in the land of Samoa. It is interesting to note that much of that price was paid by little children. I suspect that there are many obscure cemeteries in many of the nations of the world similar to that little plot in Samoa. They are a mute witness to the trials and suffering that went into the beginnings of missionary work in this dispensation.

Because of advancements in the standard of living and medical technology, these kinds of trials are almost a thing of the past. In Samoa, for instance, I found the missionaries well. There are even health missionaries, including a young couple and their two children who are helping to improve the health standards of the members and looking after the health of the missionaries where needed.

### **Sacrifice today**

The sacrifice today is mostly a sacrifice of time and money. A sacrifice of 24 months for a worthy young man to help move the cause of the Lord forward. Others gave their lives to get the work started, but the Lord only requires that we sacrifice some time and our means to keep his work moving throughout the world.

### **"Can you see them?"**

The story is told that toward the end of World War II an allied general came to the front lines one night to inspect his troops. As he walked along he would point out into no-man's-land and say, "Can you see them? Can you see them?"

Finally, someone said, "General, we can see nothing. What do you mean?" He said, "Can't you see them? They're your buddies; they are the ones who gave their lives today, yesterday, and the day before. They're out there alright, watching you, wondering what you are going to do; wondering if they have died in vain."

My dear brothers and sisters, as members of this Church we can ask ourselves the same question, "Can you see them?" They are the ones who paid, and some with their lives, that the gospel of the kingdom might be established in these, the last, days. They are the Hiltons, and the Robertses, and the Stevens, and the Moodys, and many others—people like you and me, who answered a call from God. I am sure they are allowed to look in on us from time to time to see how the work is going, to see what we are doing with their spiritual heritage, to see if they have died in vain.

### **A challenge**

I wonder, young man, how successful you would be in convincing a young father who had buried three of his babies in an obscure graveyard halfway around the world because of the gospel of Jesus Christ that a mission is too much of a sacrifice because you want to buy that car or that stereo, or you don't want to interrupt your schooling, or for some other reason.

As members of the Church, I wonder how convincing we would be in telling someone that we are just too busy and maybe just a little embarrassed to share the gospel with our neighbor, especially if that someone were a young father who had buried his bride while on his mission and sent his little girl home to be taken care of by relatives while he finished his service to the Lord.

Is it not time that we listen to a prophet's voice? Is it not time that we lengthen our stride? Is it not time that we teach the gospel of the kingdom to

the world, to our neighbor? In the name of Jesus Christ. Amen.

### President Tanner

We have just listened to Elder

Loren C. Dunn of the First Council of Seventy.

Elder James E. Faust, Assistant to the Council of the Twelve, will now address us and he will be followed by Elder Joseph Anderson, Assistant to the Twelve.

## Elder James E. Faust

Assistant to the Council of the Twelve

I most earnestly and humbly seek to be sustained and understood by the Spirit as I endeavor to discuss an important and sensitive subject. I approach it with all humility and with the profound respect it commands.

### Hallmark of life

I have chosen to speak on the sanctity of life. I desire also to speak with reverence about the hallowed hallmark of life, which is the ability to reproduce itself. I wish also to be an advocate for the unborn. For this reason I direct my remarks primarily to women, because only they can honor the holy calling of motherhood, which is the most exalted good that can be rendered to mankind.

In the Talmud we read that he who saves one life is as if he had saved an entire world. Since the beginning of man, God has taught of an absolute respect for human life. From the very first moment of his being until the last breath of his life, there is a veneration for life which includes those in being, but not yet born.

One wise teacher tells us, "One human life is as precious as a million lives, for each is infinite in value." (Rabbi Immanuel Jakobovits, *Jewish Views on Abortion*, p. 4.)

### Sacred procreative powers

The exercise of a man or woman's sacred procreative powers makes each a

partner with God in creation and brings to them in parenthood their greatest happiness. This divine partnership also brings their greatest privileges and most weighty responsibilities.

Since becoming a parent is such a transcending blessing, and since each child is so precious and brings so much happiness, a cardinal purpose of marriage and of life itself is to bring forth new life within this partnership with God. Obligations inherent in the creation of precious human life are a sacred trust, which if faithfully kept, will keep us from degenerating into moral bankrupts and from becoming mere addicts of lust.

The responsibilities involved in the divine life-giving process, and the functions of our body, are so sacrosanct that they are to be exercised only within the marriage relationship. Those who do not accept and meet those responsibilities, for any reason, as well as those who do, should never depart from the law of chastity if they wish to be truly happy. All members of this Church seeking eternal joy and peace are expected to and will wish to come to the marriage altar free from sexual transgressions—chaste and pure. Any who fail to do so may find that they have cheated themselves of their own self-respect, dignity, and much of the great joy they seek in marriage. Because of the special inner peace, strength, and happiness it brings, chastity, as the law of God, is and always has been really "in," and unchastity is and always has been really "out."

"in," and unchastity is and always has been really "out."

### A despicable sin

In times past we have looked upon a person who saves another human life as a great hero; yet now we have come to a time when the taking of an unborn human life for nonmedical reasons has become tolerated, made legal, and accepted in many countries of the world. But making it legal to destroy newly conceived life will never make it right. It is consummately wrong.

President Spencer W. Kimball has recently said, "This is one of the most despicable of all sins—to destroy an unborn child to save one from embarrassment or to save one's face or comfort." (*Ensign*, Nov. 1975, p. 7.)

Some say, as did the Supreme Court of the United States, that it is only a theory that human life is present from conception. This is contrary to insurmountable medical evidence. Dr. Bernard N. Nathanson recently revealed that he was among those who were militantly outspoken in favor of legalized abortion and joined in using every device available in political action to promote it. He helped set up and became director of the first and largest abortion clinic in the western world. After the center had performed some sixty thousand abortions, Dr. Nathanson resigned as director. He said, "I am deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths. There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy." (*New England Journal of Medicine*, vol. 291, no. 22, p. 1189.)

Way back in the sixteenth century, Arantius showed that maternal and fetal circulations were separate, thus clearly demonstrating that there are two separate lives involved. The unborn babe is certainly alive, because it possesses the token of life which is the ability to reproduce dying cells. (Dr.

Eugene F. Diamond, *Illinois Medical Journal*, May 1967.)

### Sacred life

For the unborn, only two possibilities are open: It can become a live human being or a dead unborn child.

Dietrich Bonhoeffer, referring to the unborn babe in the mother's womb, said, "The simple fact is that God certainly intended to create a human being."

Because she feels it, every mother knows there is sacred life in the body of her unborn babe. There is also life in the spirit, and some time before birth the body and the spirit are united. When they do come together, we have a human soul. For the Lord has said, "And the spirit and the body are the soul of man." (D&C 88:15.)

### Abortions rarely justified

Experts tell us that the necessity of terminating unborn life is rarely justified for purely medical or psychiatric reasons. (Dr. James H. Ford, M.D., *California Medical Journal*, Nov. 1972, pp. 80-84.) Some justify abortions because the unborn may have been exposed to drugs or disease and may have birth defects. Where in all the world is the physically or mentally perfect man or woman? Is life not worth living unless it is free of handicaps? Experience in working with handicapped children would suggest that human nature frequently rises above its impediments and that in Shakespeare's words, "They say best men are molded out of faults, And, for the most, become much more the better For being a little bad" (*Measure for Measure*, 5, i, 445) in the physical sense.

Many parents who have known the heartache and concern of caring for a handicapped child would agree with Pearl Buck, Nobel prize-winning author who said, "A retarded child, a handicapped person, brings its own gift to life, even to the life of normal human

beings." (*Death Before Birth*, the Constitutional Right to Life Committee, Providence, Rhode Island.) What a great gift to mankind the life of Helen Keller brought.

### Accountability

It is the belief of those who are members of this Church that human life is so hallowed and precious that there is an accountability to God on the part of those who invoke the sacred fountains of life.

The destruction of such a treasure is so abhorrent that the First Presidency of the Church has clearly and repeatedly counseled the world—as did President Kimball this morning—against the taking of unborn life. I quote, "Abortion must be considered one of the most revolting and sinful practices in this day. . . . Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church as circumstances warrant." Members are counseled neither "to submit to or perform an abortion except in the rare cases where" it is medically necessary, and, as the First Presidency has further counseled, "even then it should be done only after counseling with the local presiding priesthood authority and after receiving divine confirmation through prayer." The First Presidency has advised that it will be amenable to the laws of repentance and forgiveness. (*Ensign*, March 1973, p. 64.)

### Sacred nature of motherhood

It is my feeling that we grossly underestimate the sacred nature of motherhood. Psychiatric experts remind us that there are certain fundamental, biological facts which influence the psyche of those who bring new life into the world. One says, "The ability of mothers to accept infants after they are born is underrated and underestimated." (Dr. S. Bolter, *American*

*Journal of Psychiatry*, Oct. 1962, pp. 312-16.) Childbearing is a basic biological and psychological, privileged function of womankind.

One of the most evil myths of our day is that a woman who has joined hands with God in creation can destroy that creation because she claims the right to control her own body. Since the life within her is not her own, how can she justify its termination and deflect that life from an earth which it may never inherit?

The great medical profession, for which I have such great respect, that for centuries has been committed to the preservation of life under the cardinal principles of treatment—"do no harm" and "protect life"—now finds itself destroying almost a million unborn children a year in the United States alone. Each of these, because of tiny chromosomal differences, would have been different from any other person born in the world. How many with special gifts like unto Moses, Leonardo da Vinci, and Abraham Lincoln might have been among them?

### Defense of the unborn

These and all others are entitled to a defense in their unborn, natural state of existence. One great physician says, "We do that much for seagulls, flamingos and whooping cranes." This same physician, Dr. Henry G. Armitage, Jr., states, "Not without comment shall it come to pass that a state (so fretful for the preservation of the praying mantis but holding an unborn baby to be of no account) can send a spark of immortality swinging out into limbo and conspire with citizen and physician to turn a fragile, living object of simple innocence and complex wonder into a pathetic pulp and consign it by rude and peremptory passage to the furnace or sewer—unknown, unwanted [and] undefended." He further questions how a woman as "the fertile adornment of our race can be deluded into the notion that she is a mere portress of unwanted



luggage or be by blandishment seduced into believing that she has dominion over life not her own." He says, "An abortion is never commonplace, for the world holds no heartbreak like the death of innocence. Whenever and wherever it occurs, we all suffer another loss from that little which sustains us and holds us together. It is the degradation of humanity. It is fulness emptied, innocence defiled, song unfinished, beauty discarded, hope unsprung. In our absence, housebreakers are robbing us of everything that we own: of virtue, honor, integrity, trust, innocence, truth, beauty, justice and liberty." (Dr. Henry G. Armitage, Jr., *The Death of Innocence*.)

I urge all who may have dipped into the fountains of life to respect the

divinity inherent in that life and to protect this sacred treasure and its transcending blessings. For the Savior of the world said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." (Matt. 25:40.)

I leave my testimony that the most precious of all of God's creations is eternal life itself, in the sacred name of Jesus Christ. Amen.

### President N. Eldon Tanner

Elder James E. Faust, Assistant to the Council of the Twelve, has just addressed us.

Elder Joseph Anderson, Assistant to the Twelve, will now address us. He will be followed by Elder L. Tom Perry of the Council of the Twelve.

## Elder Joseph Anderson

Assistant to the Council of the Twelve

Everyone is striving to be happy but the number who truly achieve, that goal is limited.

Lehi, a Book of Mormon prophet, has said that men are that they might have joy. There is a great difference between joy and pleasure. To a certain degree, at least, joy and happiness are synonymous.

### Happiness is not worldly pleasures

Why aren't people happy? Too many adopt the theory that happiness is dependent upon the obtaining of material things and the enjoyment of worldly pleasures: the accumulation of wealth, the achievement of fame, the ownership of palatial homes and earthly possessions, etc.

A wise man of old relates in Ecclesiastes his efforts to find profit from his labors. He said he gave his heart to seek out and search by wisdom concerning all things that are done under heaven. He mentioned that he had seen all the

works that are done under the sun, and behold, said he, all was vanity and vexation of spirit.

He sought mirth, the enjoyment of pleasure, and behold, he said, this also is vanity. He builded him houses, planted vineyards, made gardens and orchards, employed servants and handmaidens, and had great possessions of cattle. He obtained singers and instruments, musicians and music, and whatsoever his eyes desired, that he obtained. Then he looked at all the works that his hands had wrought and on the labor that he had performed, and behold, he said, all was vanity and vexation of spirit.

After all his thinking and his accomplishments and efforts, his final conclusion is set forth in the following language:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil." (Eccles. 12:13-14.)

### Who is happy?

Who are the happy people today? Not those who forsake the Lord and devote themselves entirely to the pleasures of life and the physical things of the world. The truly happy people are those who have faith in the Lord and keep the laws of the gospel, those who forget self in their desire and effort to bless others.

Our Heavenly Father loves his children. He wants us to be happy, and he has shown us the way. I recall a lecture given in the Salt Lake Tabernacle some years ago in which the speaker said that, in reading the four Gospels, he discovered that Jesus, in referring to God, always called him Father: our Father, your Father, my Father, the Father; and that in these four Gospels Jesus used the word Father 148 times in referring to God.

### Our greatest treasures

Many of us are fathers—fathers of the mortal bodies of our children. The greatest treasures we have are our children. When they are happy and successful, we are happy. When they depart from the straight and narrow path, the hearts of the parents are saddened.

Our Lord has told us by revelation through the Prophet Joseph Smith regarding the worth of souls:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth." (D&C 18:10-13.)

"And how great is his joy in the soul that repenteth." (D&C 18:10-13.)

### Happiness in the gospel

The Lord has restored the gospel, which is the true plan of life, salvation, and exaltation. He has given us no law, advice, counsel, or commandment that is not for our blessing and happiness.

As an illustration, every one of the Ten Commandments, if lived, will bring joy and satisfaction. This does not mean we will not have problems. The Lord has said that all things work together for the good of him who loves the Lord. Some people take the view that the Ten Commandments are outmoded. It is true that they are not adopted into the lives of some people, but the commandments that were given by Jehovah on Mount Sinai are light, are truth, eternal truth, and failure to observe them brings the opposite of joy and happiness. The same may be said of all truth given us by the Lord. Wickedness never was happiness and never will be. (See Al. 41:10.) It has been said: "It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven."

The psalmist has said: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8.)

### Warning

Since the beginning of this dispensation, the Lord, through his latter-day leaders and prophets, has been warning the people of the approaching storms. He has warned of the dangers involved in the use of alcoholic beverages, tobacco, and other harmful things. He has warned against the lowering of the moral standards and against all kinds of iniquity. We have been told that we must have respect for law and order, yet the people of this nation and other nations have arrived at a condition where crime is increasing at a rapid rate. "The whole world lieth in

sin, and groaneth under darkness and under the bondage of sin." (D&C 84:49.)

We are fast approaching the time—and perhaps have reached it when our lives are in danger from hoodlums, gangsters, and other evil-minded persons, when lawlessness is so commonplace that our properties, our holdings, our rights and privileges, are in jeopardy. When we destroy the principles of honesty, integrity, and morality, our civilization is most certainly on the verge of losing the power to preserve itself. According to the history of the past, other nations reached great eminence and power, but because of the wickedness of their people, they lost the glory that they formerly had. Such was the case with ancient Greece, Rome, and the civilizations that once flourished on this American continent.

### A happy people

In the Book of Mormon we read of the establishment of the Lord's church upon the Western Hemisphere by Christ himself after his resurrection, and in speaking of the conditions that prevailed, the following is recorded:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a *happier* people among all the people who had been created by the hand of God." (4 Ne. 15-16. *Italics added.*)

After about 210 years had passed away following the coming of the Savior, "they [the people] did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness." (4 Ne. 27.) As a result of their wickedness there were wars and contentions, and finally destruction came upon the descendants of Lehi who occupied this continent.

### The family

One of the dangers facing the world is the deterioration of the home and the family. Latter-day Saints look upon the family as the greatest institution of civilization. Subversion of this great institution can do nothing less than bring destruction upon the world. The plan of life and salvation teaches that marriage is for time and eternity.

The very purpose of life is that we might take upon ourselves mortality, that we might prove ourselves to see if we will do the things that the Lord has commanded us. And one of the things that the Lord has commanded us to do is to multiply and replenish the earth, that we might have joy in our posterity, not only in this life but throughout all eternity. When Eve was given to Adam as a wife and helpmate, there was no death. It was an eternal union, and it must needs be that the family relationship continue throughout eternity if we are to have eternal joy. The eternity of the marriage covenant can be made possible in the temples of the Lord by those having proper authority from the Lord to perform that holy ordinance.

### God's great purpose

This is a glorious world in which we live. It was created by God through his only Begotten Son, with its heavenly bodies and their functions. The earth with its abundance of flowers, its adornment of beautiful trees and shrubs; the majestic mountains; the mighty oceans; the sun and its great functions; the stars and planets in the heavens—yes, they are all the handiwork of God. All these things bid us have joy. Man, however, is the greatest of all God's creations. The Lord God told Moses: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Man is God's son, his daughter. All these other things are just provisions for the accomplishment of his great purpose.

There is a difference between im-

mortality and eternal life. We cannot accomplish the immortality of our souls; that has been brought to pass by the atonement of our Redeemer and Savior. Immortality is to live forever, but immortality does not necessarily include eternal life. Eternal life does include immortality. Eternal life is to live with God in his celestial kingdom, in his presence. That is a very important part of our mission, but we can have eternal life only through the exercise of our free agency and through obedience to the gospel plan. This is the principal purpose of our coming here, that we might overcome, that we might keep the commandments the Lord has given us, and that we might render service in his kingdom. Only by doing these things will it be made possible for God to accomplish his work—the purpose for which the world was created and the purpose of our existence upon this earth. We must yield obedience to the will of God, his gospel, the power of God unto salvation.

### True joy

One has true joy when he knows that he pleases God, and again, when he is assured that God is pleased with him.

The day will come when the Lord shall compensate every man according to his work. His arm shall be revealed. May we adopt and follow the true road to happiness, which is to fear God and keep his commandments and thereby attain the great goal given us by the Lord, namely, life eternal and everlasting joy in the presence of our Heavenly Father and his Beloved Son, I humbly pray in the name of the Lord Jesus Christ. Amen.

### President N. Eldon Tanner

He to whom you have just listened is Elder Joseph Anderson, Assistant to the Twelve.

Elder L. Tom Perry of the Council of the Twelve will be our concluding speaker.

## Elder L. Tom Perry

Of the Council of the Twelve

As difficult as it may be, I would like to pay tribute today to a very noble soul who found the joy in living a life of service.

Our first meeting occurred 30 years ago. I was a newly appointed secretary to the stake MIA. She was a board member from one of the wards. My job was to call the roll at our stake leadership meeting. In those days when we had a standing roll call, I remember a particular evening when I was calling out the various wards. I had no difficulty in making an accurate count of the young men in attendance; then I started on the young women's roll. Suddenly my eyes met a charming, beautiful young woman. I completely lost my ability to count. I confess to the Church Historian today that those records that

are in the archives of the Church are not accurate for that particular meeting.

Eight months later I was kneeling at an altar in the house of the Lord, holding her hand, and hearing the most glorious words ever to be uttered on earth, "For time and all eternity." I realized that I was receiving the greatest gift of God. I was being sealed in marriage by one having the authority to act for the Lord in uniting myself and my lovely companion together for time and all eternity, if I would but live worthy of her. We had only been married a few days before I found out I had married a woman with great empathy in her heart for her fellowmen. All of those wonderful aromas which came from the air around her kitchen were not all intended for me, for when she would

find someone in need, she could not rest until she had made an effort to supply a relief.

### **Compassionate service**

I frequently found myself returning home from a busy day's work, still under great pressures to complete an assignment before the following morning, only to find I had been committed to an act of compassionate service that night. As we would drive to our place of service, I would be mumbling under my breath, "Why me tonight? How will I ever get that job done before morning?" Then we would arrive at the place of service, and I would see the light in her eyes as she would perform her acts of mercy. I would see children dance with joy and parents weep with gratitude for her concern. On the way home I was mumbling a different tune. I was thanking the Lord for the privilege of being there that particular night.

### **Motherhood: the noblest call**

She understood her role in the family organization. She was anxious to fill that which God had intended for her and had confidence and trust that I would fulfill the one designed for me. My responsibility was to be the provider and protector and builder of the home. Hers was to put beauty and love within its walls. When I married her, she was already an expert in her field. I still needed training in mine. During those early years, I am certain, she could have returned a much larger paycheck to the family than I was able to provide. However, when I came home one evening and announced that I had qualified for graduation from college, without even making it a matter of discussion, she marched in to her boss the following morning and resigned. Homemaking, to her, was the greatest of all occupations. Being a mother was the noblest of all calls. Her love and attention and concern for her children were so evident in our homes.

### **Charity**

As a family we soon learned to live with the unexpected when an act of charity was involved. We had moved to California several years ago, and while we were preparing our finances to buy a home, we rented one which furnished us with appliances we needed. We had to store ours in our garage waiting for the purchase of a home. One evening in sacrament meeting she heard an earnest appeal from the bishop of our ward to assist those who had lost so much in a devastating flood a few miles from where we lived. As I drove home from work a few nights later, I saw a trailer in my driveway. There was a man tying my appliances on his trailer. I rushed into the house to see what was going on. And I was greeted with the words, "Oh, didn't I tell you? After sacrament meeting last week, I informed the bishop if anyone needed our appliances for flood relief, they could have them."

I always knew that if my wife found a stranger in our city at church on Sunday, I could find them in our extra bedroom when I returned home from my Church assignment that evening. A student looking for a room, a father being transferred to a new city, looking for a place for his family, a family returning from an overseas assignment, etc., were always welcome to stay with us until they could find a permanent place of residence.

### **Faith and courage**

Even through these multitude acts of kindness, her finest hours were yet to come. Five years ago our lives were shocked with an announcement that she had contracted a terminal disease. Her life expectancy could only be another six months to a year. She accepted this decision with a faith and courage I never expect to see equalled. As the doctor made this announcement to us, she turned to me and said with all the faith and peace that she could muster, "Don't tell anyone about this. I don't

want it to change our way of life or have anyone treat us differently." Now her life was filled with physical hardship. It seemed to only make her more sensitive for the physical needs of others. Her empathy for her fellowmen increased, for now she had a greater appreciation for need.

Three serious operations followed in very short order. There were only a few who knew about them and they were sworn to secrecy. Her pattern of life in the hospital was always the same. With her careful planning, she would attend church on Sunday, the operation would be performed early Monday morning. By Tuesday, she was trying to get out of bed. By Wednesday she would be up moving around, trying to regain her physical strength. Thursday would find her helping the nurses assist others who were in the hospital. Friday she would spend trying to convince the doctor that she was ready to go home. By Saturday morning the doctor would give up in despair and discharge her. Sunday she would be back in church looking radiant. No one would ever suspect that she had just gone through major surgery. After the meeting I would rush down to take her home to get her some needed rest. And as I would come close to her I would hear her say to someone else in need, "Now don't worry about a thing. I'll have dinner ready for you and at your home on Thursday night."

### **Dependence on the Lord**

She placed her illness entirely in the hands of the Lord, and he blessed her with enough strength to endure and just enough energy to live the kind of life she wanted to live. After a difficult night, I would plead with her to remain in bed. Her answer was always the same: "No, I am not going to start that."

The Lord blessed her with four additional years that medical science

could not promise her. How grateful we are for those years, for it was during this period that she was able to stand by my side as we were honored in these present positions. She was able to see, at least in some degree, what she had tried to make of me.

### **Called to leave mortality**

The Lord made it as convenient as possible in his timing to call her home. He waited until I had completed my traveling schedule for the year. And on the first Saturday I had been home in many months, he called her to leave mortality.

Her last acts were so typical of her. She was up preparing breakfast for her family. I heard her drop a dish and give a little moan. As I rushed from my study, thinking she had injured herself, I found that she was suffering from a stroke that was causing her to lose the use of her right arm. I quickly picked her up and carried her in to a little couch I had just recently convinced her that she should have near her kitchen so she could rest during the day.

There was terror in her eyes as the paralysis started to spread down her side. I told her I was going to rush a call to the doctor. She said, "First, give me a blessing." As I laid my hands on her head that morning, the Lord in his great mercy let me know that her time had come. As I left the room to call the doctor after that blessing, she was literally fighting to move her right arm and her right leg. And the last words I heard her utter were, "I will not live as a half a person."

Her next two hours, her last in mortality, were the only two I know of in her life that she was not carrying her full load and a little extra for someone else. The Lord in his mercy has let her pass through the veil and relieved her from her anxiety and pain. Now she is whole again, and I am certain paradise is a much more joyful place because she is there.

## Appreciation

For the hundreds of messages of sympathy we have received, we express our appreciation. If we had taken time to classify them, I think we would have found that we could have sorted them in two piles that typified and characterized her in her life here on earth. The first pile that we would have sorted—as we heard from the eastern part of the United States—would be something like this: “She gave us our first Book of Mormon and was an inspiration to us. How grateful we are to have known her. We will always remember her gracious hospitality to our family on the day of our baptism. It was such a happy occasion to have dinner in your home on that particular day.”

She was deeply grateful for her membership in the church of Jesus Christ. It was the foundation on which her life had been built. It was her sustaining power, her hope for the eternities. She was anxious to share her witness of the mission of our Lord and Savior with others. A fundamental part of her storage program, which included, of course, the basics of wheat, canned goods, and other inventories, was a supply of a dozen copies of the Book of Mormon. She would count those just as religiously as she would count her other supplies and replenish them in the same order. She used to comment about her inventories: “When we use the food, the inventory is gone. When I make a gift of the Book of Mormon, I never stop receiving the benefit and enjoyment of that gift.”

The second group of letters would read in part this way: “Your wife and mother was my stake leader in Spiritual Living. For one year I met with her for forty-five minutes each month and she had a profound influence on my life. She will always be one of the truly unforgettable people I have known. To me she exemplified spiritual living. She understood the needs of others and sought diligently to supply those needs.”

## Glorious hope of resurrection

The Lord has said to us, “Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.”

“And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them.” (D&C 42:45-46.)

I understand this scripture now as never before. Even though there is great loneliness without her, her passing was sweet because of the way she had lived.

In tribute to her today, I recommend to you her way of life. I watched service consume pain. I witnessed faith destroy discouragement. I have seen courage magnify her beyond her natural abilities. I have observed love change the course of lives.

May God grant that her memory will bring satisfaction and fulfillment to your life, I humbly pray in the name of Jesus Christ. Amen.

## President N. Eldon Tanner

Elder L. Tom Perry of the Council of the Twelve has been our concluding speaker.

A special welfare meeting will be held at 7 a.m. tomorrow morning, Saturday, in the Tabernacle. General Authorities, Regional Representatives, stake presidencies, high councilors involved in welfare production work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

Sessions of the conference will be received over KSL radio and KIRO radio-Seattle beginning at midnight tonight, and can be heard in many areas of the United States and the world—Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

The singing for this session has been furnished by the Logan LDS Institute Choir. We are grateful for the

presence of you young men and women here today and for the beautiful numbers rendered at this session of the Conference.

With James L. Bradley conducting and Roy Darley at the organ, the choir will now favor us with "If With All Your Hearts."

Following the singing, the benediction will be offered by President John Langeland, president of the Salt Lake Emigration Stake and recently called as the president of the Norway Oslo Mission.

This Conference will then be adjourned until 10 a.m. tomorrow morning.

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The Logan LDS Institute Choir sang the song, "If With All Your Hearts."

The benediction was pronounced by President John Langeland, president of the Salt Lake Emigration Stake.

The Conference was then adjourned until Saturday morning at 10 o'clock.

## SECOND DAY MORNING MEETING

### THIRD SESSION

The third session of the General Conference commenced at 10:00 a.m. on Saturday, April 5, 1975.

President Spencer W. Kimball presided at and conducted this session.

The choral numbers were provided by the Salt Lake Tabernacle Choir, with Jerold D. Ottley conducting and Alexander Schreiner at the organ.

President Kimball opened this session with the following remarks:

#### President Spencer W. Kimball

We extend a sincere greeting and welcome to all assembled this morning in this the Third Session of the 145th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends in the overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. Elder J. Thomas Fyans and Bishop Victor L. Brown are on the stand in the Assembly Hall, and Elders ElRay L. Christiansen and A. Theodore Tuttle are on the stand in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the conference.

Earlier this week, the general officers and teachers of the Sunday School and Primary convened in Salt Lake City in their annual conferences, where important instructions were given in matters of administration and teaching.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold Ottley with Alexander Schreiner at the organ.

The Choir will begin this service by singing: "For the Strength of the Hills."

The invocation will be offered by Brother F. Enzo Busche, Regional Representative of the Twelve from Germany.

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The Tabernacle Choir sang "For the Strength of the Hills."



The invocation was offered by Brother F. Enzo Busche, Regional Representative of the Twelve.

The song, "For I Am Called By Thy Name," was sung by the Tabernacle Choir.

### President Spencer W. Kimball

The Choir will now favor us by singing, "For I Am Called By Thy Name." Following the singing we shall be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency.

### President Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, will be our first speaker. He will be followed by Elder Howard W. Hunter of the Council of the Twelve Apostles.

## President N. Eldon Tanner

First Counselor in the First Presidency

Having so recently returned from the great countries of South America, and having partaken of the spirit and faith of the devoted and dedicated Saints there, and sensing that I was in Book of Mormon land, I feel constrained to talk about the Book of Mormon, which contains a history of the early inhabitants of the American continents.

### Conferences in South America

As I participated in those inspiring events of the area conferences in Sao Paulo, Brazil, and Buenos Aires, Argentina, and mingled with those wonderful brothers and sisters, I was touched by their simple faith and their great desire to serve the Lord and build his kingdom here on the earth.

It was heartwarming to feel their love as President Kimball, our prophet, came into their midst, and to see their tears of joy as he moved among them to bless and counsel them. I envisioned what a beautiful, heavenly experience it must have been for those early Nephite people in the Western Hemisphere who were privileged to have a visit from the resurrected Lord himself, who came to visit his other sheep, that they too might be brought into the fold and have an organization for teaching and practicing his gospel.

### Bible predictions

It is about this section of the Book of Mormon, which is known as Third Nephi, that I wish to speak to you today. Before doing so, however, I should like to review some predictions from the Bible attesting to the authenticity and the coming forth of the Book of Mormon.

I read from Ezekiel in the Old Testament: "Moreover, thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (Ezek. 37:16-17.)

From the content of these books, we know this refers to the Bible and the Book of Mormon. When we understand how the Book of Mormon came forth—that an angel actually came down and delivered to Joseph Smith the records from which it was translated—it is clear what John the Revelator meant when he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

There are many scriptures which assure us that God is as interested in us today as he has been in all his children from the beginning, and thus we believe in continuous revelation from God through his prophets to guide us in these latter days. The Prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

### **"Other sheep"**

The Savior made this statement as recorded in John: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

Thus it is clear why the Savior, following his crucifixion and resurrection, came to the Western Hemisphere amidst the signs and wonders which had been foretold, that these people might have the same advantages and opportunities for learning and living his gospel as those among whom he lived in mortality.

I suppose that nowhere in the scriptures do we have a more beautiful or detailed record of God's dealings with man than in the account of this visit as recorded in Third Nephi. I commend to all the reading of this account. Surely we can find nothing there except some warnings and beautiful teachings which, if accepted and lived, will do more than anything else to bring peace and happiness to the world and to the individual seeking such a way of life. Here we can find explanations for many unanswered questions in the Bible.

### **The "fifth" gospel**

Third Nephi gives us additional information in more detail than the four Gospels in the New Testament, and

preserves the doctrines, teachings, and compassion of the Lord. For this reason there are many who refer to Third Nephi as the "fifth Gospel."

Our story begins with an account of the prophecies which had been given foretelling the birth of Christ. But, as has been true from the beginning, and as is true today, there were many who scoffed and said the time was past for the fulfillment of the words of the prophets. They went so far as to set apart a day when the believers should be put to death except the signs be fulfilled.

We are told that Nephi "cried mightily unto the Lord" (3 Ne. 1:12), whereupon the Lord came unto him and answered him that the time was at hand for all that had been spoken by his holy prophets to be fulfilled. All the signs came to pass, the new star appeared in the sky, and the unbelievers "fell to the earth and became as if they were dead." (3 Ne. 1:16.) Here is one of the first lessons we learn. The words of God's prophets are always fulfilled.

### **Wickedness and repentance**

But all too soon the signs and wonders which had been experienced were forgotten, and the people waxed strong in wickedness. We read of wars and the Gadian-ton robbers and the desolation of the land. But those Nephites who remembered to call upon the Lord in righteousness were able to subdue their enemies, and they praised God for their deliverance.

We are told that they "did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night." (3 Ne. 5:3.) In this condition they prospered.

"And it came to pass that there were many cities built anew, and there were many old cities repaired.

"And there were many highways cast up, and many roads made, which led from city to city, and from land to

land, and from place to place." (3 Ne. 6:7-8.)

Here is evidence of earlier civilizations in these areas, as recorded in the Book of Mormon, which was translated through the gift and power of God by a young, unlearned man, which gives vivid descriptions and much detail concerning things which science is now proving to be factual. Yes, it is indeed a true record, preserved by the hand of God to come forth in these latter days.

Returning to our story, we find, as is so common in the world today, that as the people prospered they began to have disputations among themselves because of pride, and some did willfully rebel against God. Within only six years the majority of the people had turned to wickedness, and Nephi began to preach repentance boldly.

This is the mission of the prophets of God: to preach repentance. And though it does not make for popularity, it must be done. We are told that the people were angry with Nephi but that he ministered with power and with great authority. We read: "So great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

"And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people." (3 Ne. 7:18-19.)

### Calamities and remorse

Then once again, as foretold by the prophets, the signs of Christ's crucifixion came to pass, attested by storms and earthquakes, by darkness, by thunder, and by fire. Cities sank into the depths of the sea, mountains were raised, and the whole face of the land was changed. This lasted for three days, and the people were heard to cry, saying, "O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

"And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible." (3 Ne. 8:24-25.)

Here another lesson is obvious. Throughout ecclesiastical history we find that those who rejected the prophets and failed to repent of their wickedness were struck by calamities which caused them literally to weep and to mourn and to regret their failure to heed the warnings of the prophets. We know that Christ was crucified and some of his apostles persecuted and stoned simply for trying to establish the kingdom of God and bring people to repentance and a happier way of life.

### Messages of the prophets

Today the world is rejecting the messages of the prophets of God. Is it not true that there is weeping and wailing over the face of the land because men are at war one with another? Do we not have among us many who lament the waywardness of their youth and the tragedies that befall them as they turn away from righteousness and suffer the consequences of tampering with alcohol, tobacco, and drugs, and other forbidden things? How many mourners do we have as a result of the lawlessness that is extant in our communities? We need to heed the lessons from the history of the past lest we be consumed as were some of those earlier civilizations.

This was the message Christ brought to those early Nephite people as his voice was heard "among all the inhabitants of the earth, upon all the face of this land." (3 Ne. 9:1.) He reminded them of their iniquity and abominations and of the cities which had been destroyed because of the

wickedness of the inhabitants, and then he said, "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?"

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me." (3 Ne. 9:13-14.)

### **Christ establishes His Church in America**

This same invitation is extended to man today through the prophets who speak in the name of the Lord. It is the same gospel which he taught in Jerusalem and which he taught as he organized his church for the benefit and blessing of those early Americans.

After they heard the voice, a great multitude of the people of Nephi gathered together at the temple and were conversing about this Jesus Christ and the things which they had heard. Again they heard a voice, which said, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

As they cast their eyes toward heaven they saw a Man descending out of heaven, clothed in a white robe, and they thought an angel had appeared, until he spoke, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world." (3 Ne. 11:10-11.)

The whole multitude fell to the earth, and while they were in this attitude of reverence and humility, the Savior blessed them and taught them. His very first act was to commission Nephi to baptize, saying, "I give unto you power that ye shall baptize this people when I am again ascended into heaven." (3 Ne. 11:21.)

He also called others, twelve in number, and gave them this power, establishing that it is necessary to have authority to act in the name of the Lord. He gave them the words they should use and instructed them to baptize by immersion as they performed the ordinance of baptism. This is the same form of baptism practiced by The Church of Jesus Christ of Latter-day Saints. He made it clear to them that there should be no disputations among them as to points of doctrine which he would expound, which he said was the doctrine his Father had given unto him. He commanded the twelve to go forth and declare his words unto the ends of the earth.

### **Teachings of Christ**

He gave them the Sermon on the Mount, almost as we find it recorded in Matthew. He gave them the Golden Rule and taught them concerning marriage and lust and fornication. He taught them about fasting and prayer and gave them the great example of what we refer to as the Lord's Prayer. He told them they could not serve God and mammon, but that they should seek first the kingdom of God and his righteousness.

He gave them many parables and taught them in all things pertaining to their salvation and exaltation. He gave special instructions to the twelve whom he had chosen, saying, "Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

"And behold, this is the land of your inheritance; and the Father hath given it unto you." (3 Ne. 15:12-13.)

He commanded the Nephites to write his sayings, and if those in Jerusalem did not learn of the Nephites and the other tribes by means of the Holy Ghost, they would learn of them through these writings, which would be the means of teaching the gospel to the house of Israel.

### Christ's compassion and love

As he perceived that they did not understand all his words, he told them to return to their homes and ponder upon his sayings; but as he beheld their tears and desire that he tarry longer, he had compassion toward them and called forth their sick, lame, blind, and afflicted and healed them. He also commanded that their little children be brought, and as he stood in their midst, he commanded the multitude that they should kneel upon the ground. We read:

"He himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:15-17.)

Then he took their little children, one by one, and blessed them and prayed for them and said, "Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them." (3 Ne. 17:23-24.)

### Live the gospel

He instituted the sacrament among them, administering it to his disciples, and having them give it to the multitude. He acknowledged their desire to have the Holy Ghost and conferred it upon them. He performed miracles and gave promises, reminding them to search the writings of Isaiah and all the prophets for the signs of his Second Coming. He warned of the judgments to come and taught about tithing and work for the dead. He told them that his church should be called in his name. He again warned them to repent, saying:

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Ne. 27:20.)

All these teachings did Christ give to those Nephite people as he came to them as a resurrected Being. We have these same teachings in his church today, and it is my prayer that we will accept and live them; that we will accept God as our Father and his Son Jesus Christ as the Savior of the world; that we will accept and follow President Spencer W. Kimball as a prophet of God; and that we might enjoy the promised blessings for so doing. In the name of Jesus Christ. Amen.

### President Spencer W. Kimball

We have just listened to President N. Eldon Tanner, First Counselor in the First Presidency. Elder Howard W. Hunter of the Council of the Twelve will now address us. He will be followed by Elder William Grant Bangerter who was sustained yesterday as a new Assistant to the Council of the Twelve.

## Elder Howard W. Hunter

Of the Council of the Twelve

Christians throughout the world have just celebrated the event considered by them to be the greatest happening in recorded history—the occasion when the Lord and Master arose from the tomb to live again, after having been put to death on the cross. This event has been celebrated each spring for more than 1,900 years. We are reminded, when the day comes, that the cold, dark winter has drawn to a close, and all nature is ready to come to life.

### Reality of the resurrection

After the snows have melted away, trees and shrubs put forth new shoots, buds commence to burst, and all the earth becomes a symphony of warmth and color, assuring us of new life. The change of nature from the chill of winter to the beauty of spring, as nature comes to life each year, recalls the change from the gloom and despair of Gethsemane to the glorious event of the resurrection. The stone was rolled away and the announcement made: "He is not here, but is risen." (Luke 24:6.)

The reality of the event of the resurrection has profound meaning to every person who has the courage to believe. Is it true? Is Jesus Christ a reality? Did he actually come to earth, proclaim his gospel, and give his life for mankind? Is it true that he was resurrected from the tomb to make it possible for you and me to live again after death and have life everlasting? What evidence is there of these things? How do we gain a knowledge of the truth of them if we do not know?

I want to tell you that I believe these things with all my heart. I know they are true. I know that God lives and is literally our Heavenly Father; that Jesus Christ is his Son, the Redeemer of the world, and that through his atoning sacrifice every man who lives upon the earth, or who has lived or will live upon the earth, will be resurrected after death

to live again. My belief in this regard has come in the same way as it has to others who believe. All persons could have this understanding by following the simple scriptural admonition:

### Admonition to seek God

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

In his letter to Israel, James cast the admonition in words with similar meaning:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

There are some who believe and others who doubt, but questions can be resolved and knowledge gained if we will follow these simple instructions from the scriptures. Of course, those who lack the desire to know and are "driven by the wind and tossed" will never understand the things pertaining to God and his divine plan. A prophet has made this meaningful statement:

"The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God." (Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 3:295.)

## Gospel of salvation

The gospel, as brought to the earth by the Savior, is the good news of salvation; therefore, the plan of salvation *is* the gospel of Jesus Christ. He said, "Remember the things that I have told you.

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil." (3 Ne. 27:12-14.)

## Principles of the gospel

As we study the scriptures carefully, the understanding comes to us that the basic elements or principles of the gospel taught by the Master consist of the following steps:

1. We must develop within ourselves a faith in Jesus Christ, that he is the Son of God and Savior of the world.

2. We must repent of wrongdoings and be willing to follow his teachings.

3. We must be baptized according to instruction for a remission of past sins.

4. We must receive the Holy Ghost by the laying on of hands.

5. We must continue in righteous living to the end of mortal life.

The first step is faith, not just faith in general, but a specific faith—faith in the Lord Jesus Christ. To know whether or not Jesus Christ is a reality, or if it is true that he is the Son of God and came to earth to proclaim his gospel, give his life, and accomplish the resurrection that all men may live again, there must arise within one's soul a genuine desire to gain a knowledge of the truth. When such a desire becomes strong enough,

we are persuaded to examine the evidence.

## Evidence of God's existence

There is no tangible, concrete evidence of the existence of God or the divinity of the Master in the legal sense, but not all inquiry for truth results in proof by real or demonstrative evidence. It is fallacious to argue that because there is no demonstrative evidence of the existence of God he does not in fact exist. In the absence of evidence often thought necessary by the scientific world for positive proof, our search may take us into the realm of circumstantial evidence. We could spend hours describing the wonders of the universe, of the earth, of nature, of the human body, the exactness of the laws of physics, and a thousand things, all of which dictate to the conscience of a truth seeker that there is a creator and one who rules over the universe.

What would be the situation if the existence of God could be proven by demonstrative evidence? What would happen to the element of faith as the first step or principle of the gospel? One of the burdens of the teachings of the Master was to emphasize the importance of faith. Faith is the element that builds the bridge in the absence of concrete evidence. This is exactly what the writer of the epistle to the Hebrews was talking about when he referred to faith as "the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) In other words, faith is the assurance of the existence of a truth even though it is not evident or cannot be proved by positive evidence.

## Need for faith

Suppose that all things could be proven by demonstrative evidence. What then would become of the element of faith? There would be no need for faith and it would be eliminated, giving rise then to this query: If faith is the first step or principle of the gospel

and is eliminated, what happens to the gospel plan? The very foundation will crumble. I submit that there is a divine reason why all things cannot be proven by concrete evidence.

Those who doubt are prone to ask for proof or a sign that they might believe. The prophet Alma spoke to his people on this very subject and said to them, "Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

"Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it." (Al. 32:17-18.)

### How faith develops

Alma then talked to his people about the principle of faith and likened it unto a tree seed which, after being planted, needed care and cultivation. The desire for fruit caused the seed to be planted, and the planter had faith that it would sprout and grow. Alma continues to describe this seed of faith:

"As the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

"But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

"Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

"And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never

pluck of the fruit of the tree of life." (Al. 32:37-40.)

### Faith: the first step

Thus faith becomes the first step in any action and must be the first step in understanding the gospel. Faith in the Lord Jesus Christ brings us to a knowledge of the reality of his atoning sacrifice. We have need to be taught and to understand this first principle.

In the closing two verses of Matthew is given the account of the final appearance of the Master to the eleven disciples on the mountain in Galilee. His parting words give emphasis to the importance of his teachings and confer the great commission to others to teach all persons, in these simple, understandable words:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

### Missionaries teach gospel

The emphasis is on the words *teach* and *baptize*. Following this scriptural admonition, missionaries of the Church, both young and old, are in the world teaching the principle of faith in the Lord Jesus Christ and the other principles of the gospel to all who will hear. This is according to the pattern established by the Master himself as recorded by Mark: "And he called unto him the twelve, and began to send them forth by two and two." (Mark 6:7.) They went forth and bore witness of his divinity in those days, over 1,900 years ago, and devoted ambassadors of today bear the same witness as they go into the world "two and two."

The nations of the world will be blessed by the message of the gospel



they carry, and every person who has an honest desire for the truth will learn to know the true and living God and that Jesus is the Christ, the Redeemer of all mankind by his atoning sacrifice, if he will give heed to the message. May the faith of each of us be strengthened by conscientious effort, I humbly pray, in the name of Jesus Christ. Amen.

### **President Spencer W. Kimball**

Elder Howard W. Hunter of the Council of the Twelve Apostles has just spoken to us.

Elder William Grant Bangarter, newly sustained as an Assistant to the Council of the Twelve, will now address us.

## **Elder William Grant Bangarter**

*Assistant to the Council of the Twelve*

I feel like the young mother who was being wheeled into the delivery room and said, "I don't believe I'll go through with it."

The brief interview my wife and I had the other day with President Kimball indicated that the service that we have enjoyed in the years past now has the expectation of being expanded so that we may have contact, and hopefully influence, throughout the entire world. It's amazing to the two of us how suddenly, in the space of a few brief moments, the greater part of our personal plans, ambitions, and world desires has been swept away, never to return in this life.

### **Qualifications**

I wakened one morning many years ago with the realization that it was my 35th birthday, and the thought crossed my mind, "You are now old enough to be President of the United States." Then the second thought came right behind it, humbling, and said, "Yes, and that is the only qualification you have."

My one qualification today, possessed and treasured by all Latter-day Saints, is a sweet assurance given to me by the Holy Ghost that God really does live—the knowledge that I have talked with him in prayer and that he

has answered me many times and given me the influence of his Holy Spirit.

On an occasion, again many years ago, when I was called to be a stake president, Elder Mark E. Petersen of the Council of the Twelve interviewed me searchingly as to my worthiness to serve, and he persisted with one question: "Brother Bangarter, do you believe the gospel?"

I responded that I did insofar as I understood it.

He said, "No, I mean do you believe the gospel according to President Joseph Fielding Smith?"

Most of you know that because of the strictness with which President Smith taught the doctrines of the gospel, this was a question that could separate the sheep from the goats. I am grateful that there has been an influence in my life near to me which has made it easy for me to accept the great truth that the gospel really has been restored in the last days to the earth, and that the president of this Church is in reality a prophet of God with the priesthood and the authority of Jesus Christ to organize his kingdom and direct it here on earth.

Perhaps some of my qualifications are adequate. I am by trade a carpenter. I remember how Brother James E. Faust said a short time ago that he had to repent of being a lawyer to take this position. I don't feel the need to repent

of that, but I have been repenting just the same.

### **Influence of loved ones**

I know that my parents reared me and all of their eleven children to be worthy of this or any other calling of service. I have felt since childhood that my mother, who is a great soul, carried with her the spirit of Hannah, the mother of Samuel of olden time—that whatever else her children might become, she had already dedicated them to the Lord and to his service. We were raised to go on missions, to work hard, to pray often, and to give our lives over to service. More than all other people put together, the influence of my parents has led me to this position. William H. Bangerter and Isabel Bawden are sacred names to me, as are, in connection with them, my brothers and sisters and other relatives.

No one's life belongs to him alone. My circle of close friends and loved ones encompasses the earth and includes many who are now departed, beginning with my dear wife Mildred, who went years ago into eternal life, who gave us our first four children, one of whom is with her. And my wife and beloved companion Geraldine, a partner and a miracle worker. She was described, in my feelings, by Elder Perry in his wonderful testimony yesterday. She has added seven other children to our family—all vibrant, loving, and devoted to each other and to us—and our lives are very rich. Six of them are waiting for us to return to Europe. Others in our circle include childhood and youthful companions; great missionary companions; and I must refer again to Brother Faust, who labored with me in the mission field; fellow workers in Church service in bishoprics, stake and mission presidencies, high councils—their numbers so vast now I can hardly recall; these beloved associates who are Regional Representatives, many who have been released, and the General Authorities of

the Church with whom I have had the privilege to associate from time to time, sometimes on a close personal basis; many others in and out of the Church to whom we owe so much. And I would especially like to mention the tremendous experience that has been from time to time a part of my life over many years to associate and labor among the people in Brazil. Their representatives are here today, and it is difficult to describe how much I have enjoyed and loved my association with them, and now with others across the sea. There are many hundreds of missionaries who have been close to us as if they were our own family, and we appreciate and love each of them.

### **Testimony of a prophet**

Brother Peter Mourik, who gives devoted service to the Church as the real estate agent in Europe, was telling us the other day that while he was sitting on an airplane ready to depart, a woman, who appeared to be wealthy, entered and took the only remaining seat next to him. Since the man in the seat ahead was bathing them in clouds of cigar smoke, Brother Mourik commented to the woman, "I hope to see the day when I can enter an airplane without the necessity of being suffocated by tobacco smoke."

The woman replied, "Amen to that."

Then without further thought or reason—this was several years ago—Brother Mourik said, "Joseph Fielding Smith is a prophet of God."

The woman turned to him and repeated almost to herself, "Joseph Fielding Smith is a prophet of God? Joseph Fielding Smith is a prophet of God? Now I remember," she said. "I was sitting looking at television and there was some sort of conference or religious assembly taking place, and I saw this old man speaking, and he looked right at me. He told me to repent of my sins and to keep the commandments of God. I think they said his name was Joseph Fielding Smith."

### **A prophet to the whole earth**

By such power the Spirit of God moves among men, and so now I must tell you, realizing that what I say may be reaching many tens of thousands of people, that Spencer W. Kimball, now in the place of Joseph Fielding Smith and other prophets who have died, is a prophet of God. I can say this because when he was presented to the Church to become our president a year ago, the Spirit of the Lord said distinctly and almost audibly, "He is speaking as a prophet of God."

I know that as I tell you this the Spirit of the Lord also tells you that it is the truth. He is not merely the prophet of God to the members of this Church; he is God's prophet to the whole earth. And he has for us all the words of eternal life as he tells us again that the gospel has been restored and that we are in the work of building God's kingdom in the last days so that mankind need not be wasted and destroyed by the calamities and the destructions that have been predicted and will surely come to pass unless we repent and turn unto him.

I do testify to the truth of these

things in the name of Jesus Christ. Amen.

### **President Spencer W. Kimball**

We have just listened to Elder William Grant Bangerter, who was sustained yesterday as an new Assistant to the Council of the Twelve.

The congregation and Choir will now join in singing, "Redeemer of Israel."

After the singing, Elder Sterling W. Sill, Assistant to the Twelve Apostles, will address us.

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The Tabernacle Choir and congregation sang the hymn, "Redeemer of Israel."

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### **President Kimball**

Elder Sterling W. Sill, Assistant to the Council of the Twelve Apostles, will now address us. He will be followed by Elder Robert D. Hales, who was also sustained yesterday as a new Assistant to the Twelve.

## **Elder Sterling W. Sill**

Assistant to the Council of the Twelve

Tomorrow, April 6, 1975, will be the 145th anniversary of the establishment of the Church upon the earth in this greatest and final of all the dispensations. By direct revelation we have been informed that tomorrow will also be the 1,975th anniversary of the birth of Jesus in Bethlehem of Judea.

### **Birth**

But this is also the Easter season. Last Sunday we commemorated the anniversary of the initiation upon this earth of the universal resurrection. This is also the springtime of the year, when

all of nature is being reawakened into a newness of life. And I thought that inasmuch as this is a season of so many new beginnings I would like to talk to you about birth. However, I don't mean the birth of Jesus, nor the resurrection, nor the reawakening of nature. I mean your own birth and the great possibilities involved in our own human reawakenings.

Henry David Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the rather unique supposition of

what it might have been like if we had not been born. Just suppose that you had never been born or that your parents or your brothers and sisters or your children or your friends had never been born. Just think of all the excitement and blessings that we would have missed as a consequence. But what Mr. Thoreau may not have known was that one-third of all the children of God never were born and never can be born because they failed to pass the requirements of their first estate.

We remember the unembodied spirits who appeared to Jesus in his day who preferred the bodies of swine rather than to have no bodies at all. (See Matt. 8:28-32; Mark 5:11-13.) And I am very sure that if we could go today while we walk by faith and stand where we once stood when we walked by sight that we would be willing to crawl on our hands and knees through life for this tremendous opportunity which we presently enjoy.

William Wordsworth said that our birth is a sleep and forgetting. There is one distinguishing characteristic about the moment of birth in that it is an unconscious moment; that is, no one ever realizes while he is being born that that event is actually taking place. Sometimes we don't discover that we have been born until quite a long time afterward. Sometimes we never do find out that we have been born.

I heard one man say about his friend, "He doesn't know he is alive." Frequently that strikes very close to the truth. That is, sometimes we don't know why we were born. We don't know where we came from. We don't know the purpose of life. We haven't any very definite program for just what we are going to do about our eternal destiny.

### Born of goodly parents

The greatest accomplishment of my life is that I was successful in getting myself born, and I am just awfully pleased about that. There just isn't

anything that I would rather have had happen to me than to have been born.

After I had been around for a little while, I made the discovery that one of the significant facts about my having been born is that I had inherited two very wonderful people to be my parents. They were parents who were interested in teaching me the principles of the gospel and helping me to make as much as possible out of my life. I am everlastingly grateful for my parents. They were pretty poor financially and we had a little trouble getting along, but sometimes that is all to the good. Somebody has said that one of the most serious disadvantages that anyone can have in life is to have too many advantages. One of the most outstanding advantages of my life is my parents. And I always think of my mother when I read those stimulating lines saying:

*You may have riches and wealth  
untold*

*With baskets of jewels and caskets  
of gold*

*But richer than I you will never be  
For I had a mother who read to me.*

Strickland W. Gillilan, "The Reading Mother," *Best Loved Poems of the American People*, comp. Hazel Felleman (Garden City, New York: Garden City Publishing Co., 1936), p. 376

### Born of water and spirit

As I approached the eighth anniversary of my birth, I learned something else about being born. I was instructed by my parents and by my Church teachers in the philosophy of Jesus that one birth is not enough, and that everyone should be born twice.

And so on August 27, 1911, I was born of the water and of the spirit in exactly the meaning of that great command as given by the Savior of the world. And I came forth in a newness of life with a new set of possibilities. I had hands laid upon my head and a prayer was offered in my behalf for the recep-

tion of the Holy Ghost, and I was confirmed by my father as a member of The Church of Jesus Christ of Latter-day Saints; and from that moment until this I have had the direction of those great principles of righteousness and the promptings of the Holy Spirit to help me make of my life something approaching what the Lord would like to have me make of it.

### Many births

But since that time, I have discovered some other important things about being born. One of them is that no one is limited to merely two births, that we can be born again as many times as we please. And each time we can be born better.

In 1932, Walter Pitkin wrote a great book entitled *Life Begins at Forty*. But that is ridiculous. Life begins when we begin, and we may begin a new and better life every morning.

Someone once asked Phillips Brooks when he was born, and he said that it was one Sunday afternoon about 3:30 when he was 25 years of age, just after he had finished reading a great book. Just think how many thrilling, exciting rebirths we can have as we study the holy scriptures and as we fill our minds with the word of the Lord and get the spirit of righteousness into our hearts.

Walter Malone gave us a kind of poetic formula for rebirth when he said:

*Art thou an idler, then rouse thee from  
thy spell;  
Art thou a sinner, sin may be forgiven.  
Each morning gives thee wings to flee  
from hell.  
Each night a star to guide thy soul to  
heaven.*

Adapted from "Opportunity," *Best Loved Poems of the American People*, p. 101.

But we have not only been given a star to guide us to heaven, we have also been given every one of the great prin-

ciples of the gospel. The Church has been established upon the earth in our dispensation. We have been given a prophet "to guide us in these latter days." We have been given the Spirit of our Heavenly Father himself to direct and inspire us. And not the least among all of these, we have been given the tremendous resources of our own souls. William Wordsworth said:

*The soul that rises with us, our life's  
star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we  
come  
From God, who is our home.*

"Ode: Intimations of Immortality, from  
Recollections of Early Childhood"

### Returning to God

And to inspire us for the return trip to God's presence, I would like to share with you some stimulating lines that were written a number of years ago by a young man by the name of John Gillespie Magee. John Gillespie Magee was an American fighter pilot connected with the Royal Canadian Air Force who was shot down over London in the battle for Britain in the first part of the Second World War.

Before going into the service, John Gillespie Magee had done the usual things that 17-year-olds do. Then after his basic training had been completed, he felt for the first time in his hands the controls of those powerful engines capable of sending his aircraft through space at stupendous speeds. And then feeling the exhilaration that came from doing well his part of the work of the world, he wrote his great poem entitled "High Flight," which is now found in the Library of Congress under the title of *Poems of Faith and Freedom*. And I share this with you now because you are also engaged in a "High Flight." You

are engaged in the greatest "High Flight" of faith and freedom ever known in the world.

John Gillespie Magee said:

*Oh! I have slipped the surly bonds of  
earth  
And danced the skies on laughter-silvered  
wings;  
Sunward I've climbed, and joined the  
tumbling mirth  
Of sun-split clouds—and done a hundred  
things  
You have not dreamed of—wheeled and  
soared and swung  
High in the sunlit silence, hov'ring there.  
I've chased the shouting wind along, and  
flung  
My eager craft through footless halls of  
air.  
Up, up the long, delirious, burning blue  
I've topped the wind-swept heights with  
easy grace  
Where never lark, or even eagle flew—  
And, while with silent lifting mind I've  
trod  
The high untrespassed sanctity of space,  
Put out my hand and touched the face of  
God.*

"High Flight," *Masterpieces of Religious Verse*, ed. James Dalton Morrison, (New

York: Harper & Brothers Publishers, 1948), pp. 73-74

### Purpose of life

And that is the purpose of our lives, that by keeping His commandments the offspring of God may become even as their eternal parents. The greatest good fortune of our lives, my brothers and sisters, is that we have been created in his image and have been endowed with a set of his attributes and potentialities. And if we live as we should, then on some future Easter morning, we may be born again into his presence to live with him in the celestial kingdom throughout eternity. And that it may be so with each one of us, I humbly pray in the name of Jesus Christ. Amen.

### President Spencer W. Kimball

Elder Sterling W. Sill, Assistant to the Council of the Twelve, has just addressed us.

Elder Robert D. Hales, who was sustained yesterday as a new Assistant to the Twelve, will now speak to us. He will be followed by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve Apostles.

## Elder Robert D. Hales

Assistant to the Council of the Twelve

My brothers and sisters, this is indeed an occasion for me and my family. I would like to say to Brother Sill that I have listened to him all my life, and this is one time I wish he had never stopped.

### Free agency

I would like to tell you an event in my life which I think typifies what is going through my mind and has gone through my mind the last few weeks. The event started with a phone call from a Mr. Marion T. Romney. My secretary came to me in a meeting, and

she said, "A Marion T. Romney wants to talk to you."

I said, "I think that's Marion G. Romney."

"He said you would leave this meeting if I told you that he was calling you."

I said, "He's right."

I think my secretary would like to have told his secretary that I would call back. But I went to the phone, and Brother Romney asked me five questions. He asked me if I would go on a mission; he asked me if I was worthy; he was concerned about my 17-year-old son, my finances, and my health.

I will tell you this, something I learned long ago: It is a question of free agency. On any one of those five questions, had I had to give a no I would have lost my free agency. I was financially able, I was morally able, and I knew the law of consecration and what it meant; and I appreciated the opportunity.

I called my wife immediately afterward and then went home. I talked with my wife, as Elder L. Tom Perry talked with his wife. We have married similar spirits. She has followed me all over the world. We have moved 15 times. She has learned two languages, brought up our children, and has always supported me.

### **The law of consecration**

I remember one time after coming back from an international trip. I had been gone for some time. My wife sat down on the arm of the chair, and I put my head on her shoulder. It was near the end of the month, and she asked me if I had completed my home teaching. I will be honest; I had other things in mind. But I went and did my home teaching. That is her training. So it was; I was beginning to learn the law of consecration.

A few weeks later the phone rang again. This time it was a man whom I have greatly admired—Brother Arthur Haycock. I spoke to him briefly; and then, the prophet's voice—distinctive, clear, the clarion call.

"Brother Hales, do you mind if we change your mission?"

I had thought I was going to the London England Mission. But I figured someone else would have that call, and I said, "I will be glad to go to whatever place you send me."

He said, "Do you mind if we change it to Salt Lake City?"

And I said, "No, that will be fine, President."

"Do you mind if it is a little bit longer than three years?"

"However long you want it, President."

"We would like a lifetime of service."

The past 20 years swept before me. I felt like the man who had fallen off a precipice, who was grabbing on to a limb which was giving way slowly, and who cried fervently in a prayer, "Save me!" And as he looked down to the rocks far below, a voice came clear and strong: "Let go, and you will be protected." At that, the man looked up in the air again and said, "Is somebody else up there?"

The call was clear. I had to let go of everything that I had known and what I had been striving for in my life to become an Assistant to the Twelve.

### **Consecration is a lifetime pursuit**

I have learned from Joseph Fielding Smith, and have talked to young people, about the law of consecration. It is not one particular event; it is a lifetime, day by day, in which we all strive to do our best that we might live honorable lives, that we might live the best we can in the service of others, as President Joseph Fielding Smith talked about—not as his grandfather, Hyrum Smith, gave his life when he was with the Prophet, but giving our lives each day.

With that, the prophet talked to my wife. We held each other in our arms and said nothing, and we knew that we had and that we would dedicate and consecrate our lives to that mission, whatever it might be, in The Church of Jesus Christ of Latter-day Saints. We asked our questions, which Elder Ashton taught us: "Why me?" And that is past us.

I will say this: It is not in death or in one event that we give our lives, but in every day as we are asked to do it.

### **The hardening of steel**

In the Regional Representative work, I have been able, over the past

five years, to have the hardening of the steel—to watch and work with these men who have been called as special witnesses of God, that they might know and teach and train the priesthood holders with whom they deal.

Do you realize that these men have revelation every Sunday when a stake is formed? As a Regional Representative assisting and kneeling in prayer with them as they give voice through the Spirit, one is able to participate in knowing that God lives, that Jesus is the Christ, that we have a prophet of God who is here this day, and that we have special witnesses who will lead and guide us, if we will but listen to their voice.

I ask the Lord in prayer that I might be able to be an example to help lift others, as these men have been over the years. My 17-year-old son said to me, "Dad, do you think, really, you will ever be like them?"

He said it in a little nicer way, but I thought of my life which I dedicate and give and consecrate, that I might be an instrument in His hand, working under the direction of all the General Authorities and asking their help that we might work as one.

## Blessings

I dedicate my life and service, and as Paul declared in First Corinthians, "And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4-5.)

I ask the Lord's blessings upon all those who have made this day possible for me: my Primary and Sunday School teachers; a mother and father who are truly "goodly parents," who have taught me and who have been an example for my whole life; my brother and sister have always been examples for me to follow with their faith and service in the Church; my wife and my boys—my son on a mission, Stephen, and David, who is here in Salt Lake with me now. They are a great strength to me.

I ask the Lord's blessings, that I might be one in purpose with the Twelve and with all the General Authorities, and with you, my brothers and sisters; and I say to the priesthood holders that any one of you could be here this day. One cannot ask the question "Why me?" and dwell on it. But I will do as the prophet has said, to put behind me my past life and dedicate and consecrate all my time, talents, and efforts to His work. And I say this in the name of Jesus Christ. Amen.

## President Spencer W. Kimball

Elder Robert D. Hales, a new Assistant to the Twelve, has just addressed us.

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

## Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

The greatest blessing that can come to mankind is to be numbered with the Saints of the Lord. Today there are millions of God's children waiting to be taught the gospel of Jesus Christ. Yes, as Jesus said, "The harvest truly is great, but the labourers are few." (Luke 10:2.)

## The last dispensation

In accordance with latter-day revelation from the Lord, we are living in the last days of the dispensation of the fulness of times. And according to statisticians the world's population has



increased from one-fourth billion when Jesus Christ lived on this earth to over three and a half billion today and the increase continues.

The phenomenal population growth in these, the latter days, is by divine power with divine purpose.

The dispensation of the fulness of times has staggering statistics, perilous times, and worldwide need for millions of valiant Saints and missionaries.

### **"...to every nation"**

The Lord, by revelation to his Prophet Joseph Smith, declared and commanded the Latter-day Saints to teach the gospel of Jesus Christ to every nation and people. He said, "Proclaim my gospel from land to land, and from city to city. . . .

"Bear testimony in every place, unto every people." (D&C 66:5, 7.)

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.)

"This gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:37.)

"Every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power." (D&C 90:11.)

### **Missionary work**

The scriptures are filled with commands and promises and calls and rewards regarding missionary work.

The Lord gave this important warning by commandment to his Latter-day Saints: "Labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth." (D&C 43:28.)

"It is the eleventh hour, and the last time that I shall call laborers into my vineyard.

"And my vineyard has become cor-

rupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

"And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness.

"And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

"Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

"Open your mouths and they shall be filled. . . .

"Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you.

"Yea, open your mouths and they shall be filled, saying: Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

"Yea, repent and be baptized, everyone of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:3-11.)

### **A commandment**

Again, by commandment of the Lord missionary work is the duty and responsibility of every member of The Church of Jesus Christ of Latter-day Saints.

Jesus said, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

"And go ye out from among the wicked," the Lord said. "Save yourselves." And the Lord commanded, "Be ye clean that bear the vessels of the Lord." (D&C 38:40-42.)

## The responsibility

Upon no other group of men in the world rests greater responsibility than upon the priesthood holders of The Church of Jesus Christ of Latter-day Saints. And every member of the Lord's church should live and prepare himself to be a savior of men. By preaching the gospel of salvation to the world, the Saints become saviors of men. Of his Saints the Lord said, "They were set to be a light unto the world, and to be saviors of men." And he added these words of warning: "And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:9-10.)

Saints who do not become saviors will be cast out and trodden under foot of men. Now is the time to do missionary work. Now is the time to be saviors.

To all who will teach the gospel of Jesus Christ to their friends and neighbors the Lord has promised salvation to their souls. Hear this divine counsel and promise:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (D&C 4:2, 4.)

## Reason for missionary work

I would like to quote several statements that were given by President Kimball. He said:

"Perhaps the greatest reason for missionary work is to give the world its chance to hear and accept the gospel. The scriptures are replete with commands and promises and calls and rewards for teaching the gospel. I use

the word *command* deliberately," he said, "for it seems to be an insistent directive from which we, singly and collectively, cannot escape. . . . [Ours is a missionary church. We must prepare missionaries. We must be missionaries.] Every young man should fill a mission. . . . What an army we should have teaching Christ and him crucified! . . .

"[We hope to go to all the world. How we'll do that only the Lord knows, but we are trying to find out.] I believe that the Lord is anxious to put into our hands inventions of which we laymen have hardly had a glimpse. . . . He will open the gates and make possible the proselyting. . . . I believe the time has come when we must . . . change our sights and raise our goals." ("When the World Will Be Converted," *Ensign*, Oct. 1974, pp. 4, 8, 10, 13, 14.)

## The worth of souls

Today the following words from the Lord should always be uppermost in our thoughts and actions. The Lord has commanded, "Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people." (D&C 18:10-14.)

## Cry repentance

Brothers and sisters, we are all called to cry repentance unto the people. "And if it so be that you should labor all your days in crying repentance unto this people," the Lord said, "and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." What a bless-

ing and achievement it is when you help one of God's children to become god-like and prepare to live with our Heavenly Father in his celestial kingdom. "And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father," the Lord said, "how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Jesus said the harvest truly is great, but the laborers are few. Then he gave this important commandment that often we overlook, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2.) If all the Saints would pray to the Lord to send forth laborers unto the harvest, we'd have many more. A prophet of God said, "Every member a missionary." That is a prophetic statement with prophetic power.

### **A divine promise**

The following divine promise has great eternal meaning to the Saints of the Lord. Jesus said, "By hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the

kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever." (D&C 103:7.)

The number of saints that will possess this earth "forever and ever" depends, in part, on the missionary effort of the valiant Saints that live on this earth in the latter days.

Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) We should give, we that have testimonies, the Lord's children a chance and opportunity to know the only true God and Jesus Christ.

I love and sustain President Spencer W. Kimball. He's truly a prophet of God. I bear witness that God lives, in the name of Jesus Christ. Amen.

### **President Spencer W. Kimball**

He to whom you have just listened is Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

Elder Mark E. Petersen of the Council of the Twelve Apostles will be our concluding speaker.

## **Elder Mark E. Petersen**

### **Of the Council of the Twelve**

One of the first things the Lord taught the Prophet Joseph Smith at the beginning of this dispensation was that he must take the divine commandments seriously.

### **"Trifle not with sacred things"**

In order to impress this upon Joseph's mind, at one time God took from him the power to translate. He also rebuked him for the loss of the 116 pages of manuscript of the Book of Mormon. He chastened the Prophet also when his family did not live the gospel as they should.

The Lord then firmly commanded

his young servant: "Trifle not with sacred things." (D&C 6:12.)

When speaking further about the translation of the ancient record, the Lord again commanded: "Trifle not with these things." (D&C 8:10.)

And when the Lord gave instructions concerning missionary work, he again required that the brethren take his word seriously and declared, "They shall give heed unto these words and trifle not." (D&C 32:5.)

Neither should we trifle with the Lord nor with his word, for as he himself said, God will not be mocked. (See D&C 63:58.)

But in spite of all the Lord has said,

mankind still trifles with his word, and either by neglect or outright disobedience they set aside his word with impunity and go on their merry way.

### **The Sabbath is sacred**

One of the most glaring of our inconsistencies is our attitude toward the Sabbath day. It is a sacred day. It is holy, and we should not trifle with it.

No law in all scripture has been more clearly defined than that of the Sabbath. From the time of Genesis to our own day, there has been no subject spoken of more directly or repeatedly than the Sabbath.

It is one of the laws most dear to the heart of God. Yet it is noted far more in its desecration than in its acceptance and proper observance.

We constantly talk about the worldliness of the present day and speak of the fact that our young people face more serious temptations than did those of a generation ago, and this is probably true. Also, more parents seem to be caught up in the worldliness of today than was the case a generation ago.

What can we do to protect ourselves under these hazardous circumstances? How can we better help our young people to remain unspotted from the world?

The Lord gives us the answer, and says that it can be done by sincerely observing the Sabbath day. Most people have never thought of it in this way, but note the words of the Lord in this regard: "That thou mayest more fully keep thyself unspotted from the world"—note these words—"that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Think about that for a moment. Do we really believe in God—sincerely? Are we convinced that he knows what he is talking about? If we are, then will we take him and his word seriously? Or

will we further trifle with divine revelation?

### **Observing the Sabbath**

The Lord does know what he is talking about. Sabbath observance will help us to more fully remain unspotted from the world.

If we are serious about avoiding the contamination of worldliness, shall we not take his word at face value and believe it and practice it?

We should be willing to admit that we are surrounded by nearly every form of seductive worldliness. We should never close our eyes to this fact.

To bring the situation more clearly into focus, ask yourselves how much liquor is consumed in your neighborhood, both by adults and by our youth. How much tobacco is thus used? What is the drug situation? How rapidly is crime increasing in the community where you live? And vandalism? And immorality? Are they reaching into your family? Have they involved any of your children? And are you frightened and frustrated by it?

Then why not accept a divine remedy to combat this very situation? Sabbath observance and church attendance are commanded of God!

Shall we take his word seriously and comply with it, or shall we consider the Sabbath but a trifle in our lives and ignore it and continue to suffer the evil consequences?

Is there not deep meaning in what the Lord has said? Let us hear his words again: "That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Here then is the inspired answer to our vexing problem.

### **Worship on the Sabbath**

The Lord then goes on to say, "For verily this is a day appointed unto you to rest from your labors, and to pay thy

devotions unto the Most High." (D&C 59:10.)

The scripture therefore requires that we not only desist from our usual pursuits on his holy day, but that we do so with a particular purpose in mind, which is, that we may more properly and without interference pay our devotions unto the Most High. In plain, blunt words, we are commanded to change our usual routine and go to church and worship God on the Sabbath.

The revelation then continues: "Nevertheless thy vows shall be offered up in righteousness on all days and at all times." (D&C 59:11.)

In other words, the Lord is not teaching a Sunday-only religion. We must be consistent and be obedient and worshipful every day. Can anyone develop spiritually by adopting a Sunday-only attitude toward religion?

However, on his holy day we must do more than merely go to church. We must worship him, of course; but we must also cleanse ourselves in preparation for that worship by confessing our sins and repenting of them. This reminds us of what the Lord said in the Sermon on the Mount: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

So he says in modern revelation: "Remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." (D&C 59:12.) The bishops are the brethren to be consulted concerning our sins.

Can we see, then, how proper observance of the Sabbath will influence our daily lives for good?

Continuing to define what is acceptable to him on his holy day, the Lord says, "And on this day thou shalt do *none other thing*, only let thy food

be prepared with singleness of heart." (D&C 59:13. Italics added.)

### Devote Sabbath to holy purposes

If we are to do none other thing on Sunday but to devote the day to holy purposes, what is our situation if we willfully choose to operate our businesses on the Sabbath, or if we patronize such Sunday businesses, or if we go to places of recreation on Sunday?

We know there are employees in certain essential services, such as in hospitals and other 24-hour-a-day institutions, who have no option as to their working conditions. We do not speak of them. But most people are not so employed, and they have control of their own time.

Would they rather ski or swim or go to the movies or conduct business on Sunday than to go to church? If the answer is yes, they should ask themselves if they have strayed away from the faith to that extent and adopted another gospel—a gospel of Sunday fun and business.

Why don't we take the Lord seriously concerning the Sabbath day? We know that we should not trifle with sacred things and that the Sabbath is his sacred day.

### Sincerity of our faith

In the time of Moses, the Lord impressively declared that the manner in which we spend the Sabbath is a sign of our inner attitude toward him. It is a measure of the sincerity of our faith. "It is a sign between me and the children of Israel for ever," God declared (Exod. 31:17), and added: "Ye *shall* keep the Sabbath therefore; for it is holy unto you." (Exod. 31:14. Italics added.)

In that day he made its violation a capital offense, and violators were put to death. Then was not the Lord serious about Sabbath-day observance? Is he any less so today? Has he changed his mind?

He also gave the Sabbath to

ancient Israel as a sign that he lives—a sign, as he said, “that ye may know that I am the Lord.” (Exod. 31:13.) Then the Sabbath becomes a testimony builder, for if we keep it, our knowledge of and faith in the Lord will increase; and this should be very important to us.

If we violate his holy day—willingly and willfully—to that extent do we not become enemies of God? We do most certainly become covenant breakers, for he gave us his Sabbath by covenant—a perpetual covenant throughout all generations. (See Exod. 31:16.)

### Commemoration

President David O. McKay called attention to another most important phase of this subject. He said that the Christian Sabbath of course is Sunday, in commemoration of the resurrection of the Savior on the first day of the week. He calls the resurrection of Christ the greatest event in all history and notes that by proper observance of the Sabbath we show our respect for the Lord's passion and his resurrection from the dead. (See *Gospel Ideals*, Deseret News Press, 1953, pp. 397-98.)

With this thought in mind, let us ask ourselves how important the Lord's atonement is to us. How dear to us is the Lord Jesus Christ? How deeply are we concerned about immortality? Is the resurrection of vital interest to us?

### Sign of true conversion

We can readily see that observance of the Sabbath is an indication of the depth of our conversion.

Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection from the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us.

Do we realize that most national holidays are observed more widely than is the Sabbath, so far as its divine purpose is concerned?

Then have we put God in second or third place? And is that what we want to do? Is that where he belongs?

### Testimony of the Sabbath

I bear you testimony that to properly observe the Lord's holy day is one of the most important things we can ever do. It is an essential step toward our eternal salvation.

I do not believe we will be saved if we constantly violate the Sabbath and fling our disobedience into the face of the very God we hope will save us.

How dare we trifle with the Sabbath day?

How dare we trifle with Almighty God?

The Lord declares that to qualify to enter his presence we must live by every word that proceeds forth from his mouth (see D&C 84:44), and the law of the Sabbath is one of the most important in the entire gospel plan.

May we have the courage and the good sense to keep it, I humbly pray in the sacred name of Jesus Christ. Amen.

### President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve Apostles has been our concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these superb musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold Ottley conducting and Brother Alexander Schreiner at the organ, the Choir will sing in closing, “Still, Still With Thee.”

Following the singing, the benediction will be offered by Brother Edwin Q. Cannon, former president of the Switzerland Zurich Mission.

The conference will then be adjourned until 2 p.m. this afternoon.

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The Tabernacle Choir sang the hymn, "Still, Still With Thee."

Brother Edwin Q. Cannon, former

president of the Switzerland Zurich Mission pronounced the benediction.

The Conference was then adjourned until 2 p.m.

## SECOND DAY AFTERNOON MEETING

### FOURTH SESSION

The fourth session of the General Conference began at 2:00 o'clock p.m. on Saturday, April 5, 1975.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Primary Children's Chorus from the Wilford and Cottonwood Regions, directed by Sister Patricia Maughan. Roy M. Darley was at the organ.

President Romney made the following remarks at the beginning of the meeting:

#### President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session. We extend a sincere welcome to all who are gathered in the Tabernacle for this, the fourth session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge and welcome those in the overflow congregations in the Assembly Hall and Salt Palace and the many who are participating in the conference by radio and television. We note that Elders John H. Vandenberg and Neal A. Maxwell are seated in the Assembly Hall and Elders S. Dilworth Young and Rex D. Pinegar are seated in the Salt Palace.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of

the conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave Radio.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 210,000 men of the priesthood assembled in approximately 980 buildings throughout the United States, Canada, and Australia and by way of closed-circuit television to 12 buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be furnished by the Primary Children's Choir from the Wilford and Cottonwood Regions with Sister Patricia C. Maughan conducting and Brother Roy Darley at the organ. We thank these sweet children for their beautiful prelude numbers.

We shall begin this service by the Choir singing: "The Sacred Grove" and "In Perfect Faith." The invocation will then be offered by Brother Clyde J. Summerhays, former president of the Ireland Belfast Mission, who is now an assistant to the Director of the Visitors Center on Temple Square, Salt Lake City.

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The Primary Children's Choir sang the numbers, "The Sacred Grove" and "In Perfect Faith." The invocation was

offered by Brother Clyde J. Summerhays, assistant to the Director of the Visitors Center on Temple Square.

The Primary Children's Choir singing the numbers, "A Prayer Song," and "Hear Us Heavenly Father."

### President Marion G. Romney

The Primary Children's Choir will now sing, "A Prayer Song," and "Hear Us Heavenly Father." Following the singing, Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker.

### President Romney

Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker. He will be followed by Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric of the Church.

## Elder Bruce R. McConkie

Of the Council of the Twelve

I have sought and do now seek the guidance of the Holy Spirit so that I may speak plainly and persuasively about two of the crowning doctrines of the gospel.

We are the Lord's people, his saints, those to whom he has given much and from whom he expects much in return. We know the terms and conditions of the plan of salvation—how Christ died for our sins and what we must do to reap the full blessings of his atoning sacrifice.

We have covenanted in the waters of baptism to love and serve him, to keep his commandments, and to put first in our lives the things of his kingdom. In return he has promised us eternal life in his Father's kingdom. We are thus in a position to receive and obey some of the higher laws which prepare us for that eternal life which we so sincerely seek.

### Principles of sacrifice and consecration

Accordingly, I shall now set forth some of the principles of sacrifice and consecration to which the true saints must conform if they are ever to go where God and Christ are and have an inheritance with the faithful saints of ages past.

It is written: "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:22.) The law of sacrifice is a celestial law; so also is the law of consecration. Thus to gain that celestial reward which we so devoutly desire, we must be *able* to live these two laws.

Sacrifice and consecration are inseparably intertwined. The law of consecration is that we consecrate our time, our talents, and our money and property to the cause of the Church; such are to be available to the extent they are needed to further the Lord's interests on earth.

The law of sacrifice is that we are willing to sacrifice all that we have for the truth's sake—our character and reputation; our honor and applause; our good name among men; our houses, lands, and families; all things, even our very lives if need be.

Joseph Smith said, "A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary [to lead] unto life and salvation." (*Lectures on Faith*, p. 58.)

We are not always called upon to live the whole law of consecration and give all of our time, talents, and means to the building up of the Lord's earthly kingdom. Few of us are called upon to



sacrifice much of what we possess, and at the moment there is only an occasional martyr in the cause of revealed religion.

But what the scriptural account means is that to gain celestial salvation we must be *able* to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do.

How, for instance, can we establish our ability to live the full law of consecration if we do not in fact pay an honest tithing? Or how can we prove our willingness to sacrifice all things, if need be, if we do not make the small sacrifices of time and toil, or of money and means, that we are now asked to make?

As a young man, serving at the direction of my bishop, I called upon a rich man and invited him to contribute a thousand dollars to a building fund. He declined. But he did say he wanted to help, and if we would have a ward dinner and charge \$5 per plate, he would take two tickets. About ten days later this man died unexpectedly of a heart attack, and I have wondered ever since about the fate of his eternal soul.

### **Beware of covetousness**

Wasn't there someone once who said, "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Didn't this same person then speak this parable: "The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

And then did He not conclude the matter by saying, "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:15-21.)

When the prophet Gad commanded David to build an altar and offer sacrifice on property owned by a certain man, that man offered to provide the land, the oxen, and all things for the sacrifice, without cost. But David said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam. 24:24.)

When it costs us but little to give, the treasure laid up in heaven is a small one. The widow's mite, given in sacrifice, weighs more heavily in the eternal scales than the bulging granaries of the rich man.

### **Parable of rich young man**

There came to Jesus, on a certain occasion, a rich young man who asked: "What good thing shall I do, that I may have eternal life?"

Our Lord's answer was the obvious one, the one given by all the prophets of all the ages. It was: "If thou wilt enter into life, keep the commandments."

The next question was: "Which commandments?"

Jesus listed them: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

Then came this response and query—for the young man was a good man, a faithful man, one who sought righteousness: "All these things have I kept from my youth up: what lack I yet?"

We might well ask, "Isn't it enough to keep the commandments? What more is expected of us than to be true

and faithful to every trust? Is there more than the law of obedience?"

In the case of our rich young friend there was more. He was expected to live the law of consecration, to sacrifice his earthly possessions, for the answer of Jesus was: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

As you know, the young man went away sorrowful, "for he had great possessions." (Matt. 19:16-22.) And we are left to wonder what intimacies he might have shared with the Son of God, what fellowship he might have enjoyed with the apostles, what revelations and visions he might have received, if he had been able to live the law of a celestial kingdom. As it is he remains nameless; as it might have been, his name could have been had in honorable remembrance among the saints forever.

### **Much is expected**

Now I think it is perfectly clear that the Lord expects far more of us than we sometimes render in response. We are not as other men. We are the saints of God and have the revelations of heaven. Where much is given much is expected. We are to put first in our lives the things of his kingdom.

We are commanded to live in harmony with the Lord's laws, to keep all his commandments, to sacrifice all things if need be for his name's sake, to conform to the terms and conditions of the law of consecration.

We have made covenants so to do—solemn, sacred, holy covenants, pledging ourselves before gods and angels.

We are under covenant to live the law of obedience.

We are under covenant to live the law of sacrifice.

We are under covenant to live the law of consecration.

With this in mind, hear this word from the Lord: "If you will that I give unto you a place in the celestial world,

you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.)

### **A privilege to sacrifice**

It is our privilege to consecrate our time, talents, and means to build up his kingdom. We are called upon to sacrifice, in one degree or another, for the furtherance of his work. Obedience is essential to salvation; so, also, is service; and so, also, are consecration and sacrifice.

It is our privilege to raise the warning voice to our neighbors and to go on missions and offer the truths of salvation to our Father's other children everywhere. We can respond to calls to serve as bishops, as Relief Society presidents, as home teachers, and in any of hundreds of positions of responsibility in our various church organizations. We can labor on welfare projects, engage in genealogical research, perform vicarious ordinances in the temples.

We can pay an honest tithing and contribute to our fast offering, welfare, budget, building, and missionary funds. We can bequeath portions of our assets and devise portions of our properties to the Church when we pass on to other spheres.

We can consecrate a portion of our time to systematic study, to becoming gospel scholars, to treasuring up the revealed truths which guide us in paths of truth and righteousness.

### **Evidences of true church**

And the fact that faithful members of the Church do all these things is one of the great evidences of the divinity of the work. Where else do the generality of the members of any church pay a full tithing? Where is there a people whose congregations have one and two and three percent of their number out in volunteer, self-supporting missionary work at all times? Where does any people as a whole build temples or

operate welfare projects as we do? And where is there so much unpaid teaching and church administration?

In the true church we neither preach for hire nor divine for money. We follow the pattern of Paul and make the gospel of Christ without charge, lest we abuse or misuse the power the Lord has given us. Freely we have received and freely we give, for salvation is free. All who thirst are invited to come and drink of the waters of life, to buy corn and wine without money and without price.

All our service in God's kingdom is predicated on his eternal law which states: "The laborer in Zion shall labor for Zion; for if they labor for money they shall perish." (2 Ne. 26:31.)

We know full well that the laborer is worthy of his hire, and that those who devote all their time to the building up of the kingdom must be provided with food, clothing, shelter, and the necessities of life. We must employ teachers in our schools, architects to design our temples, contractors to build our synagogues, and managers to run our businesses. But those so employed, along with the whole membership of the Church, participate also on a freewill and voluntary basis in otherwise furthering the Lord's work. Bank presidents work on welfare projects. Architects leave their drafting boards to go on missions. Contractors lay down their tools to serve as home teachers or bishops. Lawyers put aside *Corpus Juris* and the Civil Code to act as guides on Temple Square. Teachers leave the classroom to visit the fatherless and widows in their afflictions. Musicians who make their livelihood from their artistry willingly direct church choirs and perform in church gatherings. Artists who paint for a living are pleased to volunteer their services freely.

## Lord's work must go forward

But the work of the kingdom must go forward, and the members of the Church are and shall be called upon to bear off its burdens. It is the Lord's work and not man's. He is the one who commands us to preach the gospel in all the world, whatever the cost. It is his voice that decrees the building of temples, whatever the cost. He is the one who tells us to care for the poor among us, whatever the cost, lest their cries come up to his throne as a testimony against those who should have fed the hungry and clothed the naked but who did not.

And may I say also—both by way of doctrine and of testimony—that it is his voice which invites us to consecrate of our time, our talents, and our means to carry on his work. It is his voice that calls for service and sacrifice. This is his work. He is at the helm guiding and directing the destiny of his kingdom.

And every member of his church has this promise: That if he remains true and faithful—obeying, serving, consecrating, sacrificing, as required by the gospel—he shall be repaid in eternity a thousandfold and shall have eternal life. What more can we ask?

In the name of the Lord Jesus Christ. Amen.

## President Marion G. Romney

Elder Bruce R. McConkie of the Council of the Twelve has just addressed us. We shall now hear from Bishop H. Burke Peterson, first counselor in the Presiding Bishopric. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

## Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

Several years ago I had as a special acquaintance and good friend an Aaronic Priesthood-age boy from whom I learned some of life's special lessons. He came from what we commonly refer to as a good family, but his parents seemed to take the heart of the gospel for granted. They were willing to attend most of their meetings on Sunday, if it was convenient. They were warm people and friendly—always receptive to the brethren and sisters who came to their home. But I doubt if they had family prayer very often, and I'm sure family home evening was something occasionally discussed but seldom experienced. With no real personal attention, the children were allowed to come and go as they pleased.

On one occasion my young friend told me he was sure that his parents loved him, but, oh, how he wished they cared about him! You know, to a young person there can be a difference. He said he wished just once as he went out the door they would ask him where he was going and when he would be home. He wanted them to give him some guidelines. He confessed that he wasn't always sure of the judgments that were left to him. If only they had cared enough.

Now, years later, the offspring of this family have experienced the birth of illegitimate children, divorce in their own marriages, runaways, drug addiction, and most everything else that can be tragic in our lives.

### Simplicity of gospel teachings

Today I would like to visit with the parents about some concerns I believe we share together. As we read the newspapers, we become justifiably concerned over what is happening around us. There is a growing concern among our people as we see the prophecies of times past being unfolded before our very eyes. Some have a feel-

ing of frustration, anxiety, anger, and yes, even fear. But remember that Paul, in his letters to Timothy, counseled: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

May I suggest that the steps we can take to dispel fear and bring peace and power are really very simple. The teachings of the gospel are not complicated. They are not hard to understand. They need not be confusing. Let us not be blinded by the craftiness of men.

Nephi once said that because of the simpleness of the way or the easiness of it, there were many who perished. (See 1 Ne. 17:41.) Jacob put it another way when he said that they became blinded because they were continually looking beyond the mark in their search for answers. (See Jac. 4:14.) They didn't believe in the simplicity of the gospel teachings.

Yes, it is true that a family beset with trials and concerns seems to be the constant pattern of our mortal existence. However true this fact may be, it need not—it must not—have an adverse influence in our lives. Children are saved and families are exalted by participating in some very simple gospel experiences.

### Listen to the Lord

Let us listen to the reassuring words of the Lord as we try to analyze what we can do. He said:

"But learn that he who doeth the works of righteousness shall receive his reward, even *peace* in this world, and *eternal life* in the world to come." (D&C 59:23. Italics added.)

"Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.)

Could this be our answer? I find in these scriptures some very clear instructions and comforting promises. May I

discuss just one of many possibilities with you.

"Learn of me," he said, "and you shall have peace in me." We've spoken often of where we can best learn of him—of course it still is and always shall be in the home. This is the main purpose for which the Lord established the organization of the family and home—that therein we might teach each other, especially the little children, to love the Savior and understand and live his teachings. As you consider the importance of teaching your little ones, have you ever thought in depth on the following scriptural passage?

### Do not offend little ones

"And whoso shall receive one such little child in my name *receiveth me*.

"But whoso shall *offend one of these little ones* which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:5-6. Italics added.)

"Wo unto them; because they have *offended my little ones* they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

"They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:19-21.)

Might it not be an offense of the greatest magnitude if we don't teach them of Him, if we don't teach them to listen to His words and to walk in the meekness of His Spirit? Let us ponder that in our hearts.

### Read scriptures

As we consider how we might better learn of Him and teach of Him, may I suggest one of the great blessings your family may be missing out on is the simple experience of reading the scrip-

tures together daily. We read in Deuteronomy 6:6-7, "And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house."

As I have traveled to the stakes of the Church, I have found many dedicated parents who gather their families about them daily to study the revelations of the Lord as recorded in the holy scriptures. I remember one family of 12 children who studied together daily in two groups, one for the older children and another for the younger children in their family. Think of the time and effort this has taken over the years. Think how the blessings to this family have multiplied, as many of their children have now reached adulthood and are raising young families of their own.

I was in another home where ten children, all young, were given a daily treat of the scriptures. I know of a mother, alone, with four children. She has them get ready early for bed and reads to them from the scriptures before they go to sleep each night. What a blessing for thoughtful parents to shower on their most important responsibility, their little ones. There shouldn't be—there mustn't be—one family in this Church that doesn't take the time to read from the scriptures every day. Every family can do it in their own way. I have a testimony of this.

### Family experience

May I relate a personal experience from the Peterson family. Several years ago after wrestling with the problem for some time, my wife and I, sensing the urgency of our parental charge, devised a new battle plan. You see, up to that point, Satan had been winning the battle of "Should we or should we not read the scriptures together in the Peterson home?" We had tried off and on for

years with no sustained success. Our big problem was that someone or something always interrupted our schedule. With a 17-year spread in our children's ages, we felt we had a special challenge.

As we studied and prayed over it, we concluded that the best time for our family of girls to read would be when no one else wanted our time. Since the older girls had to be in seminary by 7:00 A.M., our controllable time had to be early. We decided on 6:15 in the morning. We knew it would be a challenge to get teenage support. The idea was good, but its implementation was most difficult and it still is. Our family is still struggling.

Our great new plan had its birth one hot August day in Phoenix, Arizona. My wife suggested we give them a whole month to think about it and prepare for it. We went about their mental preparation in a very positive way. The plan was to start the first day of school in early September. To their protests that it was impossible to have their heads all filled with rollers in time, or that it was not likely they would feel happy so early in the morning, or that they might be late to seminary, or not have time to eat breakfast either, we replied very cheerfully that we knew they were clever enough to cope with any minor problems that might arise.

At its announcement, we also told the girls we had been praying for guidance in this family problem. This made it easier, because they had been schooled in prayer and had been taught not to question its results.

The historic first morning finally came. My wife and I got up a little early so we would be sure to be wide awake and happy. Our initial approach must meet with success. We entered each bedroom singing and happy at the thought of the prospects before us. Purposely we went to one special bedroom first. Here slept a daughter who would be able to get up early but who couldn't wake up before noon. We sat her up in bed and then went to the others and started them all into the family room.

Some stumbled, some fell, some had to be carried in, some slept through that first morning—and I might say through subsequent mornings too.

Little by little, we have learned over the years what reading the scriptures 15 minutes each morning can do for our family. You should know that we don't try to discuss and understand each point we read. We try to pick out only a couple of thoughts each morning to digest. You should also know we still have to struggle with the plan's performance, even though we now have only two children at our home.

Can you imagine how a parent would feel to ask a little girl, "What did King Benjamin mean when he said, 'When ye are in the service of your fellow beings ye are only in the service of your God?'" (Mosiah 2:17.) And she would respond, "I suppose he means that I shouldn't be selfish and should do little things for my sisters because it makes Heavenly Father happy—and Daddy, I want him to be happy with me, so I'm going to try harder." Innumerable are the blessings that will accrue to the family that persists in this noble effort of reading the scriptures together daily.

### Have peace

Remember he said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.)

This is a peace that surpasseth all understanding, a peace and a security that will support us through any time and any trial, a peace that will dispel the spirit of fear in a confused world.

May the Lord bless us with the understanding and dedication not to offend his little ones. May he strengthen us with a resolve to teach them of him in our homes through the simple experiences of the gospel. May he bless us to understand his words: "If ye are prepared ye shall not fear." (D&C 38:30.)

In the name of Jesus Christ. Amen.

### President Marion G. Romney

We have just listened to Bishop H. Burke Peterson, first counselor in the Presiding Bishopric. We shall now be

pleased to hear from Elder Hartman Rector, Jr. of the First Council of Seventy. He will be followed by Elder William H. Bennett, Assistant to the Council of the Twelve.

## Elder Hartman Rector, Jr.

Of the First Council of the Seventy

We live in a world where almost no one knows anything for sure. The world seems to delight in jumping from one theory to the next, but that which was thought and purported to be the hope of the world only yesterday often turns out to become the bane of the world today. A miracle drug used to treat the discomforts of pregnancy was found to cause deformity in the offspring. The "war to end wars" merely spawned the next conflict. We seem to be eternally searching for answers in *new programs*. But of course there is no answer in a new program. We're looking for secret potions to prolong life, maintain youth, end suffering, eliminate fatigue, and abolish work.

### Suffering is essential

Of course, if the truth were understood, the things that we're trying to get rid of are the very things we ought to have; suffering is essential. "Learned he obedience by the things which he suffered" (Heb. 5:8); and how great it is to be able to get tired enough to sleep soundly. The glory of work cannot be overemphasized. The satisfaction of a difficult task successfully completed or accomplished is one of the greatest satisfactions that we know in this life. The fulfillment of old age, looking back on a full life, the serenity of understanding gained by long experience make old age a golden, glorious time of life.

### No magic in programs

Yes, our society is one that is leap-

ing from one fantasy into the next, grasping for happiness, hoping against hope, with faith in some new program. But there is no magic in programs. It matters not from whence they come.

The Church of Jesus Christ of Latter-day Saints is being lionized today in many quarters. Articles like "Utah's Shining Oasis" in *National Geographic* (Apr. 1975, pp. 440-73) and "When the Saints Go Singing In" in the *Reader's Digest* (Apr. 1975, pp. 45-50) make the Church look *almost* as good as it really is. Also, the sincerest form of flattery has other churches copying our Church programs. The family home evening program is being copied by other churches, even down to using the same manual. There is a feeling that they can have the same results if they use the same program, but it will not work. The vitality of The Church of Jesus Christ of Latter-day Saints is not in the programs of the Church but in the doctrines of the Church.

I have a very good friend who served as a Congregational minister for over 26 years. He had one of the largest churches on Long Island, New York, at one time. He became acquainted with the Mormons by visiting Salt Lake City and receiving visits from Latter-day Saint missionaries in his home. He developed a great admiration for the programs of the Church, primarily *because* of the fruits he saw that were produced by the Church. So he thought to borrow these programs and adopt them into his own church, which he tried to do. But he found that they did not work. His statement to me was:

"It was somewhat of a jolt to dis-

cover that the genius of Mormonism was in its theology, not its methodology, and that the amazing vitality of the Church sprang from the commitment of its members to the Restored Gospel of Jesus Christ received by revelation. It became obvious that *one could not have the fruits of Mormonism without its roots.*" (John F. Heidenreich, "It May Change Your Life.")

I am convinced that others who are attempting the same thing today will ultimately arrive at the same conclusion. The family home evening program, the youth activity program, young adult program, building programs, welfare programs, and Relief Society programs will not produce for others. The programs will not work for other churches. The magic is not in the program; it is in the theology. We can help them set up the programs, but we cannot guarantee them success.

### Correct understanding of God

A correct understanding and testimony of our relationship to God is the foundation of success in the programs of The Church of Jesus Christ of Latter-day Saints. The programs are inspired of the Lord, but only to those who know where they came from, who know why they are here, and who know where they are going after they leave this mortal life. These are those who have a testimony. In other words, those who know that God is our Father know that we are begotten sons and daughters made eternally in his image, and also know that because he is our Father, we not only call him Father but we expect him to help us to become as he is, realizing that children become like their parents.

Those who have a testimony know that the Son, Jesus Christ, is our elder brother. He is a god; however, he is not his own Father but a son of the Father, and the Savior and Redeemer of all mankind; the Mediator between God

and man. There is no magic or confusion or mystery in this.

Those who have a testimony know that God our Father doesn't leave us without guidance on this earth today but has given us a living prophet to reveal the mind of the Lord and the word of the Lord and the will of the Lord for his children today.

### Testimony of the truth necessary

Those who have a testimony know it is the desire of the Father "that every man might speak in the name of God the Lord, even the Savior of the world." (D&C 1:20.) Therefore, he has once again given authority to man on earth to act for him, and by this authority or priesthood man has authority to baptize, to lay on hands for the gift of the Holy Ghost, to heal the sick, cast out devils, speak with new tongues, and, in general, show forth the signs that Jesus said would always follow the believers. (See Mark 16:17-18.)

Further, they know that by this same authority or priesthood a man and woman are married—not until death do they part, but for all eternity, for whatsoever is bound on earth will be bound in heaven. (See Matt. 16:19.) When these truths are not only believed but indelibly etched upon the heart of a man, woman, or child by the Holy Ghost, then the programs that the Lord established on the earth to allow his children to grow in light and knowledge and experience become a living, vital part of the pathway to immortality and eternal life.

### Programs require sacrifice

These programs do not run by themselves. They are made to work by people, and every program requires sacrifice, just as Elder McConkie has so eloquently said. It seems we are eternally having to do that which we may not particularly want to do to bring to pass the purposes of God among his children on earth. The real secret of the



success of the Lord's program here on earth, or anywhere else for that matter, is sacrifice.

"It [is] through . . . sacrifice, and this only," said the Prophet Joseph Smith, "that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. . . .

"For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God." (*Lectures on Faith*, p. 58.)

### Church theology not passive

The theology of The Church of Jesus Christ of Latter-day Saints is such that you cannot be passive. If Joseph Smith's claims are true, that God the Father and the Son did appear to him and did in fact talk to him and give him commandments for all mankind; if a heavenly messenger, Moroni (an angel of the Lord), did visit him and deliver an ancient record written on gold plates containing the fulness of the gospel as delivered by Jesus Christ himself to the ancient inhabitants of this land of North and South America; if John the Baptist did return on the fifteenth of May, 1829, and restore the authority to baptize and have it accepted by God; if Peter, James, and John did return to restore the Melchizedek Priesthood with authority to perform all ordinances and bind on earth and therefore bind in heaven just as though Jesus had done it himself in person; I say, if these things are true, then everyone should know

about it, for they were done for the blessing of *all* God's children.

### Saints follow commandments

Many of the three and one-half million Latter-day Saints bear witness that they know these claims are true, and because they know it, they live their lives in harmony with the directions that come from the living prophet of God. When he advises them to hold family home evening, approximately 500,000 Latter-day Saint families gather their children about them every week to talk about the goodness of the Lord to them, their love for him, for their neighbor, and for each other. They strive to live so as to secure the blessings of a kind, loving Heavenly Father to themselves and their children.

Tithing has been an integral part of the Lord's program since the days of Abraham and before. Thus, the Bible scriptures contain abundant evidence of this eternal principle. And so, all churches that accept the Bible as their sacred record should live this principle, but none even approach that which is the norm in The Church of Jesus Christ of Latter-day Saints.

Why do over 19,000 of our young men and women accept a call to leave their home, their family, their school, their friends, and go into the nations of the world, many times under very hostile conditions? Surely not for monetary reward (they pay their own way), not to secure position or power or worldly acclaim, but only to share the truth of the message of the restoration—the roots of Mormonism—with the children of our Heavenly Father. I ask, why do they do it? They do it because they know they have the answer to all the world's problems, *particularly man's inhumanity to man*.

### Gospel is restored

It is the gospel, the good news, that Jesus lives and has once again spoken from the heavens. He has come again to

establish his church in all its fulness, even as Peter prophesied when he said,

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

### Power of church in its theology

No, the power or vitality is not in the programs of The Church of Jesus Christ of Latter-day Saints. It is in the theology. You cannot have the fruits of Mormonism without having the roots of Mormonism, and the root is a testimony—a witness borne by the Spirit to our hearts. It is not the program, but *people* with a certain knowledge of God and their relationship to him burning in their hearts that bring about success in the activities of the kingdom. *This is the strength and vitality of Mormonism.*

I am a witness that these things are true. I know that they are true. I know that God is our Father, that he lives, and that he hears and answers prayers. I know and bear witness to you that Jesus

is the Christ and that he lives, that this is his true church, for he has reestablished it upon the earth in our own day and time through his great prophet Joseph Smith, wonderful man that he was, and that we have a prophet of God on earth today.

Yes, Spencer W. Kimball is a prophet of the living God, and he makes the decisions in the church and kingdom of God and gives forth the mind of the Lord and the will of the Lord just as he has done in this conference.

I bear witness that if we follow the prophet, we will have blessings unnumbered and that the programs of the Church will work, for they will bring people to an understanding of their responsibility to their Heavenly Father as well as to their fellowman, and they will love to carry out these assignments. This is the church of Jesus Christ and he runs this church. I bear this record in the name of Jesus Christ. Amen.

### President Marion G. Romney

Elder Hartman Rector, Jr. of the First Council of Seventy has just addressed us.

We shall now be pleased to hear from Elder William H. Bennett, Assistant to the Council of Twelve.

## Elder William H. Bennett

Assistant to the Council of the Twelve

A few months ago I read with considerable interest an article that appeared in one of the issues of *Scouting* magazine under the title "Be Prepared for Life." That took me back to my boyhood days, and I remembered that I could hardly wait for the time to arrive when I would be old enough to become a Boy Scout. Finally that time did arrive, and I came under the influence of some very dedicated leaders. They taught me what it meant to say, "On my

honor I will do my best." And I learned that the Scout motto, "Be Prepared," meant that I should strive diligently on a continuous basis to try to so develop myself physically, mentally, socially, morally, and spiritually that I would be prepared for whatever came my way.

Those were choice days, those Scouting days, and I had the opportunity to participate in many exciting activities. They were teamed up with some very choice spiritual

experiences in my home and in Church, particularly in the Aaronic Priesthood, the Sunday School, and the MIA. As a result, the horizons of my understanding were pushed back and I gained a more complete understanding than I had had up to that point on the purpose and meaning of life.

### **Prepare for eternal life**

I learned that this life is not the beginning, neither is it the end of our existence, for we lived before we came to this earth in a preexistent world as spiritual children of our Father in heaven. And we came to this earth to obtain mortal bodies and to prove ourselves by demonstrating that we would keep the commandments and be obedient, no matter how difficult the tests in life might be. Now with this broadening, my brothers and sisters, of the base of my understanding, I came to realize that the most important business of this life is to prepare for eternal life, which, as the Lord has said, is the greatest of all of God's gifts to his children. (See D&C 14:7.)

Let me share with you some of the words of the Nephtie prophet Alma on this matter:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." (Al. 34:32-33.)

"And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life be-

came a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead." (Al. 12:24.)

### **Conditions in latter days**

Now, the Book of Mormon contains some comments and some very significant predictions of the prophet Nephi relative to conditions that will exist in these the latter days. Let me share some of his statements with respect thereto. Nephi said: "There shall be many which shall teach . . . false and vain and foolish doctrines . . . and their works shall be in the dark." (2 Ne. 28:9.)

He also said that in these latter days Satan would "rage in the hearts of . . . men, and stir them up to anger against that which is good.

"And others he will pacify and lull away into carnal security, . . . and leadeth them away carefully down to hell.

"Others he flattereth away, and telleth them there is no hell . . . [and] no devil, . . . and thus he whispereth in their ears, until he grasps them with his awful chains, from which there is no deliverance. (2 Ne. 28:20-22.)

I should like to emphasize, my brothers and sisters, that those words of Nephi apply to some members of our Church today and not just to some individuals who are not members of our Church. May I suggest that all of us do some soul-searching on that matter and make whatever corrections are necessary to get back on course.

### **Example of athletic events**

It has been said that when the time to perform arrives, the time to prepare has passed. Now, while that is true in many situations, it is not universally the case. Those of you who have taken part in athletic competition, particularly in track-and-field events, know that while an individual goes to great pains and

puts in many hours of hard work trying to build a strong base from which he might be able to perform at his best, preparation actually continues during the competition and right during the performance time. So we need to keep that in mind, too. This is not just a once-over deal; it is something that can be added upon from time to time.

Those of you who have participated in jumping or throwing events in track and field know that a competitor is not eliminated after one attempt. He gets three tries at a certain height, or three broad jumps and so on, before his competition has ended. And those who take part in distance racing go around the track a number of times before the race is ended. May I suggest that the foregoing also applies to our opportunities to prepare for eternity, provided we do not procrastinate our repentance until the end.

### Learn in youth

In life we can alter our course through repentance, get back on course, and proceed vigorously toward that great goal of eternal life. Let me emphasize that if we are to qualify for eternal life we must perform righteously in this life. We must strive diligently to make the most of our mortal lives and to be valiant in the service of the Master. Let me emphasize that the sooner we get started on making the most of our mortal life, the better it will be.

This, of course, brings into focus the important roles and responsibilities that parents, teachers, and leaders have with respect to getting young people started out right, because it certainly is true that "just as the twig is bent, so is the tree inclined." (Pope, "Moral Essays.") But this also points out the responsibility that each individual has to chart a course in life that is in keeping with the gospel of Jesus Christ.

No one can begin to serve the Lord too early. Alma, in counseling his son Helaman, said this: "O, remember, my

son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." (Al. 37:35.)

Hans Christian Andersen, a great story writer, said this: "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking of him."

Youth is the time to build a strong physical, mental, moral, and spiritual base, to prepare for missionary service and temple marriage, to establish challenging goals, and to experience the satisfaction that comes from worthy achievement.

### Responsibilities to others

Preparation is not just a personal matter. Every individual, of course, has the responsibility to put his or her own life in order, but we have responsibilities to others also: teachers do, leaders do, and certainly parents do. Parents have the responsibility to put their households in order and to prepare those family members so that every member can qualify for eternal life. Family preparedness in all of its aspects, spiritual and temporal, is of the utmost importance because the family is eternal, and exaltation in the highest degree of the celestial kingdom will actually be family exaltation.

Some individuals seem to feel that there is no need for haste in the observance of gospel principles and in keeping the commandments. However, those who refuse to serve the Lord early are forsaken in their hour of trouble. In the Doctrine and Covenants, section 101, verse 7, we read the following: "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble."

### Starting point is now

Let me conclude, my brothers and sisters, by emphasizing that no matter who we are, no matter what our age or

circumstances may be, we all have the same starting point as of right now. And that starting point is *now*. I have always appreciated the words that are contained in our Latter-day Saint song "Improve the Shining Moments."

*Time flies on wings of lightning;  
We cannot call it back;  
It comes, then passes forward  
Along its onward track;  
And if we are not mindful,  
The chance will fade away;  
For life is quick in passing,  
'Tis as a single day.*

*Hymns, no. 73*

President Joseph Fielding Smith, in his April 1969 conference message, said that procrastination as applied to gospel principles is the thief of eternal life.

Do we want to gain eternal life, my brothers and sisters? To be exalted in the highest degree in the celestial kingdom? If so, are we willing to pay the price? And what is the price? Elder McConkie covered that beautifully in his wonderful presentation here today. We must keep all the laws, all the commandments. I want to emphasize that, because I feel it is important, my brothers and sisters, that each of us have a personal interview with ourselves periodically and check up on ourselves and get back on course.

### **Rededicate ourselves**

As I have visited the stakes and toured some of the missions, I have noted some danger signals which indi-

cate to me that we have many people in the Church, and perhaps most of us would be in this category at least to some extent, who are not doing as well as they could do, should do, and must do if they and their loved ones are to gain eternal life.

I testify to you that the things we have heard in this conference, including the things that I have said, are true. The gospel of Jesus Christ is true. It is to be lived. It is my humble prayer that all of us will rededicate ourselves to doing the kind of job we are capable of doing in attaining the joy and happiness in eternity that are there for us if we will just do our part. And this I do in the name of Jesus Christ. Amen.

### **President Marion G. Romney**

Elder William H. Bennett has just spoken to us. The congregation and Choir will join in singing, "O How Lovely Was The Morning." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

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The congregation and Choir sang the number, "O How Lovely Was The Morning."

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### **President Romney**

Elder Franklin D. Richards, Assistant to the Twelve, will now address us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

## **Elder Franklin D. Richards**

Assistant to the Council of the Twelve

My dear brothers and sisters, I am grateful for the privilege of attending this inspirational conference, and I am confident that the answers to many of today's pressing problems are to be

found in the messages being given by our leaders.

### **Christian world's Easter**

A week ago the Christian world

was celebrating Easter, commemorating the resurrection of our Lord and Savior Jesus Christ, one of the most important events that has ever taken place on this earth.

Easter time is indeed a forceful reminder that the human spirit cannot be confined. It does not deny the reality of death, but it offers us an assurance that God has preserved life beyond the grave.

It is interesting to note, however, that the restored gospel as taught by The Church of Jesus Christ of Latter-day Saints encompasses the belief of a literal resurrection, which is radically different from the concept taught by most Christian churches and other faiths.

### **Literal resurrection**

President Grant often told how several hundred ministers were asked, "Do you believe that after you die you will live again as a conscious entity, knowing and being known as you are?" No doubt all of these ministers had conducted Easter services, but in answering, none actually believed in a literal resurrection as The Church of Jesus Christ of Latter-day Saints teaches.

It seems to be the nature of mankind not to accept things they cannot explain, and no man can explain the resurrection. But neither can man explain how life came to be; but who denies that we live? If we gave up everything we cannot explain, we would have to give up life.

But He who has given us life has assured us of life hereafter. Which is more difficult, to be born or to rise again? That we should live forever is no greater miracle than that we should live at all.

Throughout the centuries, philosophies and theories have been advanced by men relative to the resurrection, but none have seemed to satisfy the hearts and minds of honest searchers of truth.

### **Our pre-existence**

The restored gospel of Jesus Christ explains that we existed as spirit entities before being born into this sphere of activity—yes, spirit children of our Father in heaven. We came to this earth for our spirits to receive bodies of flesh and bones and to receive experiences, to see if we would do all things whatsoever the Lord should command us.

And birth and death in this world are steps in eternal life, birth being a transition from our preexistent state to this earth life and death being a transition into the next sphere of activity. At death the spirit leaves our earthly body until the morning of the resurrection.

### **Soul of man**

Through modern revelation we learn that "the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things." (D&C 88:15-17.)

### **Meaning of the Fall**

As a result of the Fall, Adam and Eve suffered the penalty of spiritual and physical death. But as Adam said:

"Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:10-11.)

The Fall thus provided a means whereby mankind can choose between good and evil and thus prepare for life after death. What we do here, then, determines to a considerable extent what we will be doing in the life after death.

### Our intelligence rises with us.

The Lord has told us that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

“And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.” (D&C 130:18-19.)

### Christ redeemed mankind

And, “We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.” (Third Article of Faith.)

It was Christ’s right to be the Redeemer of mankind, and though it required sacrifice beyond our comprehension, he made the sacrifice voluntarily. He said:

“Therefore doth my Father love me, because I lay down my life, that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.” (John 10:17-18.)

### Many resurrected with Christ

The Savior had a consuming desire to do his Father’s will and a great love for his Father’s children, whose Redeemer he became. Thus Jesus not only atoned for Adam’s transgression but for the sins of all mankind. However, we must remember that redemption from individual sins depends upon individual effort.

Matthew relates that “the graves were opened; and many bodies of the saints which slept arose,

“And came out of the graves after his [the Savior’s] resurrection, and went into the holy city, and appeared unto many.” (Matt. 27:52-53.)

### Christ appeared in latter days

Today the resurrection is real to us for similar reasons—Christ and some of the ancient saints have appeared in this dispensation as resurrected beings.

From a revelation to the Prophet Joseph Smith we learn that “there are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—

“For instance, Jesus said: *Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

“Secondly: the spirits of just men made perfect, they who are not [yet] resurrected, but inherit the same glory.” (D&C 129:1-3.)

That Christ’s resurrection was truly a reality was clearly demonstrated in this dispensation in Joseph Smith’s first vision when he said, “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My beloved Son. Hear Him!*” (Joseph Smith 2:17.)

This testimony is again given by the Prophet Joseph Smith in a vision to him and Sidney Rigdon wherein the Prophet relates:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.” (D&C 76:22-24.)

The Savior appeared to Joseph Smith as he did to the apostles in the upper room when he invited them to handle him and see, lest they think him to be a spirit. He said, “A spirit hath not flesh and bones, as ye see me have.” (Luke 24:39.)

## Righteous shall have eternal life

Yes, the message of Easter time is that Christ is alive today, that many of the saints have been resurrected, and that all men will enjoy a literal resurrection of the earthly body with the spirit.

Ancient and modern scriptures make it clear that all men will be resurrected, but only those who accept Jesus Christ and his gospel and keep his commandments will receive the greater blessings of eternal salvation.

The Savior has indicated that "the dead [shall] awake, for their graves shall be opened, and they shall come forth—yea, even all.

"And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father." (D&C 29:26-27.)

One can see the significance and purpose of this life with the perspective the gospel plan gives.

The restored gospel gives us an understanding of where we came from; of the importance of birth, death, and a literal resurrection of our earthly body; and of where we will go after this life.

## Testimony that God lives

By the power of the Holy Ghost I bear you my witness that I know that

God the Father and his Son Jesus Christ live.

And I know that Joseph Smith was the instrument in the hands of the Lord in restoring the gospel in its fulness. And it was through the Prophet Joseph Smith that the power to act in the name of God was restored to this earth by resurrected beings.

I also testify that President Spencer W. Kimball is a prophet of God, acting under divine guidance in administering the affairs of the kingdom of God on this earth.

The Lord has said that it is his "work . . . and glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) And he has said, "If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

With the understanding of the gospel which we have, may we all work for eternal life, I pray in the name of Jesus Christ. Amen.

## President Marion G. Romney

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us. We shall now be pleased to hear from Elder Paul H. Dunn of the First Council of Seventy. He will be followed by President Ezra Taft Benson of the Council of the Twelve.

## Elder Paul H. Dunn

Of the First Council of the Seventy

One of the first public meetings that I was privileged to attend following my recuperation from open-heart surgery was an open house sponsored by a seventies quorum, where they invited nonmember friends to listen to the doctrines of the kingdom. They selected as their theme that night, "Open Up Your Hearts." When it came my turn to speak, I said, "I am a little sensitive on that subject," but I want President Kim-

ball and his counselors and all my brethren to know that I have listened in this conference with an open heart. I have been sensitive to their counsel and will recommit myself to the great work ahead.

## Signs of spring

The weather is glorious here by the Wasatch Range and throughout many



parts of the world. Even the thin birds have reappeared. The fat birds are those that remained here during the cold seasons, overate, and became rotund. The thin birds flew hundreds of miles to stay warm, kept in shape, and have returned with wan looks on their feathered faces. Whether they are birds of passage or frost-bound nonachievers, they remind us of this truth spoken of by the Master: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26.) Indeed—if you know, as I know, that the Lord does watch over each one of us with love; for that I'm grateful.

In springtime, too, as Tennyson said, a young man's fancy turns to thoughts of love. On campuses everywhere the three R's tend to become "romance and red roses."

One tragedy of love has already occurred this year. A beardless youth became so enamored of a young miss (although she did not encourage him) that each day for 47 consecutive days he wrote her a special-delivery letter, until finally, on the 48th day, she eloped with the mailman. The lad is probably blessed, since all he had to offer the lady was a mission yet unserved, a college education one quarter complete, and no funds (he had spent all of his money on stamps).

Spring is a time for the rebirth of living things from their wintry cover. It typifies and reminds us of the literalness of the resurrection of all living things. Significant to me is the fact that our Lord emerged from the tomb in the springtime!

Spring also with "her bursting buds, variegated colors and manifestation of teeming life inspires new hope and gives promise of happy days." (David O. McKay, *Treasures of Life*, Deseret Book Co., p. 146.) Indeed, this time of nature's rebirth should give us pause for reflection, assessment, and commitment to life's higher priorities.

## A time to every purpose

You recall the words of the Old Testament poet: "To everything there is a season, and *a time to every purpose under . . . heaven.*" (Eccles. 3:1. Italics added.)

"A time to every purpose under heaven," suggesting that there is a proper sequence for all things. Our prophet, President Kimball, has counseled you, young people, particularly young men, as to that proper sequence. Would you note the sequence of events that will bring orderliness and happiness to your life. I quote from our prophet:

"One can have all the blessings if he is in control and takes the experiences in proper turn: first some limited social get-acquainted contacts, then his mission, then his courting, then his temple marriage and [now note] his schooling and his family, then his life's work. In any other sequence he could run into difficulty." (Spencer W. Kimball, "The Marriage Decision," *Ensign*, Feb. 1975, p. 4.)

Now for a few moments, may we talk about this sequence in its "proper turn"?

## Preparation for a mission

For many young men, now is the time for preparation—preparation for a planned mission. It's a time for you to apply yourselves in school, to concentrate on the foundation of a good education so that when you are called as an ambassador for Jesus Christ, you will represent him with the dignity befitting one who holds his priesthood.

It's a time when I would challenge you to read the scriptures, a time to learn to know your Heavenly Father in prayer. It's also a time to be cautious in your associations with the opposite sex; for again, as President Kimball has cautioned:

"When you get in the teen-age years, your social associations should still be general acquaintance with both

boys and girls. Any dating or pairing off in social contacts should be postponed until at least the age of 16 or older, and even then there should be much judgment used. . . .

"Young people should still limit the close contacts for several years, since the boy will be going on his mission when he is 19 years old." (*Ensign*, Feb. 1975, p. 4.)

To the young men of the priesthood, if you haven't served a mission, this is *not* the time for a lot of involvement in love or romance. It is a time for saving money. Do you know how much a mission costs today? It averages about \$150 a month. For a two-year mission, that is \$3,600.

One young man was startled when his father sat down with him to figure how he could earn that money. Noting that the most productive earning time would be from ages 16-19, they figured that he would have to save at least \$1,000 each year for that three-year period. This also meant that the young man had to earn another \$600 before age 16 (he was then 12) to save sufficiently for his mission. Hopefully, many start earlier than that.

You've heard some of our young men say, "But I can't find a job. No one will hire me." May I suggest to you the example of one enterprising 13-year-old who has already produced some handbills that he is passing out in his neighborhood. The handbill reads: "When you're on vacation and need someone to care for your yard, or if you want any odd jobs done, call Bill, because when you call me, I'll be there." He then signed his name and included his phone number. He already has his summer filled with work.

Preparation for a mission, however, is not just a matter of economics. It's a time above all else to keep yourself clean in mind and clean in habits. What counsel could be more plain than of our prophet's words: "There must never be any sex of any kind prior to marriage." (*Ensign*, Feb. 1975, p. 4.)

## Preparation for marriage

For others of you, after an honorably served mission, it is a time to prepare for marriage. To those of you to whom this applies, our president has said:

"Now is the time for you to plan good strong marriages and organize your programs and set your standards and solidify your determination to prepare for that married period of your lives which will be beautiful and rewarding." (*Ensign*, Feb. 1975, p. 4.)

This does not suggest that you rush into marriage impulsively, without proper preparation, forethought, and inspiration. It does say that marriage is a responsibility that cannot be avoided if one desires life's greatest fulfillment and eternity's highest possibilities.

So after an honorable mission, it's a proper time for courtship, a time to plan a marriage worthy of the Lord's blessings. Once you can see the vision of what the Lord has in store for you, I'm confident you will want to make any sacrifice necessary to achieve those blessings. To you men in your late twenties and early thirties and not yet married, read again those possibilities as he has described them to us in the Doctrine and Covenants, sections 131 and 132.

## Time for family, schooling and life's work

In proper sequence, in proper order: first, preparation for a mission; next, an honorably served mission; then a temple marriage; and next, a time to have a family, to complete one's schooling, and plan for your life's work. Some ask the question "Shouldn't we get our education first and then have our family?" "I know of no scriptures or authorities," admonishes President Kimball, "which authorize young wives to delay their families. . . . Young married couples can make their way and reach

their educational heights, if they are determined." (*Ensign*, Feb. 1975, p. 4.)

My, what sound counsel! Any of us who have gone through the educational process can only endorse the counsel of our prophet. It will take sacrifice and perhaps extending one's education longer than planned by having children as you complete your degree, but you will find, as others have, that those years were among your happiest because you had to struggle.

Again may you be reminded of the prophet's admonition: "In any other sequence [you] could run into difficulty."

### Story of Yogi Berra

Phil Pepe, in his excellent book, *The Wit and Wisdom of Yogi Berra*, notes that in 1972, when the remarkable major league catcher and manager was voted into baseball's most exclusive club and distinguished company, the Hall of Fame, an honor which I believe Yogi Berra richly deserved, he addressed a select audience with one of his famous statements: "I thank everybody for making this day necessary."

Yogi Berra spoke in much wiser terms than he knew. He had come all the way from the dirt of a St. Louis slum to the pinnacle of his profession, had withstood ridicule about his personal appearance, had found a lovely wife, had been named "Father of the Year," and had earned the admiration of all who knew him well.

May I suggest to you that the sequence of proper preparation for a

mission, an honorably served mission, a temple marriage, and a family is the order that makes our days "necessary" rather than merely possible.

### Proper sequence brings joy

May you, my young Latter-day Saint friends, choose that sequence that will bring you joy in this life and in the eternities to come.

And so it is that I feel about the youth of this great country and particularly of this Church, and I think you know I do. You and I are friends. Wherever you are in this world, young man, and wherever you are in this universal church, young lady, my prayers and those of all those who sit here are that you may choose that sequence in life which will lead you on to great achievement, each orderly step along the way. You have heard wise counsel from this pulpit. I add my concern for you and my witness that I too know that God lives, and I think you know I know he lives. God bless us to put into action the counsel you have heard, I pray as I leave my blessing and witness here this day, in the name of Jesus Christ. Amen.

### President Marion G. Romney

He to whom we have just listened is Elder Paul H. Dunn of the First Council of Seventy. President Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

## President Ezra Taft Benson

President of the Council of the Twelve

I speak to you today on a most vital subject. As members of The Church of Jesus Christ of Latter-day Saints, "we believe . . . the Book of Mormon to be the word of God." (Eighth Article of

Faith.) God has so declared it, so have its writers, so have its witnesses, and so do all those who have read it and received a personal revelation from God as to its truthfulness.

In section 20 of the Doctrine and Covenants the Lord says that he gave Joseph Smith "power from on high . . . to translate the Book of Mormon; Which contains . . . the fulness of the gospel of Jesus Christ . . . ; Which was given by inspiration." (D&C 20:8-10.)

### Testimonies of Book of Mormon

Nephi, one of the prophet-writers of the Book of Mormon, testifies that the book contains "the words of Christ" (2 Ne. 33:10), and Moroni, the last writer in the book, testifies that "these things are true." (Moro. 7:35.)

This same Moroni, as an angelic being sent from God, showed these ancient records to three witnesses in our day. Their testimony of the records is contained in the front of the Book of Mormon. They state: "We also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true."

And Joseph Smith, the Prophet, the instrument whom God used to translate this record, testified that "the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:461.)

### Written for us today

The Book of Mormon was written for us today. God is the author of the book. It is a record of a fallen people, compiled by inspired men for our blessing today. Those people never had the book—it was meant for us. Mormon, the ancient prophet after whom the book is named, abridged centuries of records. God, who knows the end from the beginning, told him what to include in his abridgment that we would need for our day. Mormon turned the records over to his son Moroni, the last recorder; and Moroni, writing over

1,500 years ago but speaking to us today, states: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (Morm. 8:35.)

### Purpose of book

The purpose of the Book of Mormon is stated on the title page. It is "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD."

Nephi, the first prophet-writer in the Book of Mormon, states: "For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved."

"Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world."

"Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men." (1 Ne. 6:4-6.)

### Proclaims Christ

The Book of Mormon brings men to Christ through two basic means. First, it tells in a plain manner of Christ and his gospel. It testifies of his divinity and of the necessity for a Redeemer and the need of our putting trust in him. It bears witness of the Fall and the Atonement and the first principles of the gospel, including our need of a broken heart and a contrite spirit and a spiritual rebirth. It proclaims we must endure to the end in righteousness and live the moral life of a Saint.

Second, the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Ne. 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type

of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time.

### Read and get testimony

Now God expects us to use the Book of Mormon in several ways. We are to read it ourselves—carefully, prayerfully—and ponder as we read, as to whether this book is the work of God or of an unlearned youth. And then when we are finished reading the things in the book, Moroni exhorts us to put them to the test in these words:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” (Moro. 10:4.) I have done as Moroni exhorts, and I can testify to you that this book is from God and so is verily true.

### Use in teaching

We are to use the Book of Mormon as the basis for our teaching. In section 42 of the Doctrine and Covenants, the Lord states: “And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in . . . the Book of Mormon, in the which is the fulness of the gospel.” (D&C 42:12.)

As we read and teach, we are to liken the Book of Mormon scriptures unto us “that it might be for our profit and learning.” (1 Ne. 19:23.)

We are to use the Book of Mormon in handling objections to the Church. God the Father and his Son Jesus Christ revealed themselves to Joseph Smith in a marvelous vision. After that

glorious event, Joseph Smith told a minister about it. Joseph was surprised to hear the minister say that there were no such things as visions or revelations in these days, that all such things had ceased. (See Joseph Smith 2:21.)

This remark symbolizes practically all of the objections that have ever been made against the Church by non-members and dissident members alike. Namely, they do not believe that God reveals his will today to the Church through prophets of God. All objections, whether they be on abortion, plural marriage, seventh-day worship, etc., basically hinge on whether Joseph Smith and his successors were and are prophets of God receiving divine revelation. Here, then, is a procedure to handle most objections through the use of the Book of Mormon.

### Handling objections

First, understand the objection.

Second, give the answer from revelation.

Third, show how the correctness of the answer really depends on whether or not we have modern revelation through modern prophets.

Fourth, explain that whether or not we have modern prophets and revelation really depends on whether the Book of Mormon is true.

Therefore, the only problem the objector has to resolve for himself is whether the Book of Mormon is true. For if the Book of Mormon is true, then Jesus is the Christ, Joseph Smith was his prophet, The Church of Jesus Christ of Latter-day Saints is true, and it is being led today by a prophet receiving revelation.

Our main task is to declare the gospel and do it effectively. We are not obligated to answer every objection. Every man eventually is backed up to the wall of faith, and there he must make his stand. “And if they are not the words of Christ, judge ye,” said Nephi, “for Christ will show unto you, with power and great glory, that they are his

words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things." (2 Ne. 33:11.) Every man must judge for himself, knowing God will hold him accountable.

### Israel must testify

The Book of Mormon is to be used "for a standard unto my people, which are of the house of Israel," the Lord says, and its words "shall hiss forth unto the ends of the earth." (2 Ne. 29:2.) We, the members of the Church, and particularly the missionaries, have to be the "hissers," or the tellers and testers, of the Book of Mormon unto the ends of the earth.

The Book of Mormon is the great standard we are to use. It shows that Joseph Smith was a prophet. It contains the words of Christ, and its great mission is to bring men to Christ and all other things are secondary. The golden question of the Book of Mormon is "Do you want to learn more of Christ?" The Book of Mormon is the great finder of the golden contact. It does not contain things which are "pleasing unto the world" (1 Ne. 6:5), and so the worldly are not interested in it. It is a great sieve.

Anyone who has diligently sought to know the doctrines and teachings of the Book of Mormon and has used it conscientiously in missionary work knows within his soul that this is *the* instrument which God has given to the missionaries to convince the Jew and Gentile and Lamanite of the truthfulness of our message.

### Answers current problems

Now, we have not been using the Book of Mormon as we should. Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose

and combat the falsehoods in socialism, organic evolution, rationalism, humanism, etc. Our missionaries are not as effective unless they are "hissing forth" with it. Social, ethical, cultural, or educational converts will not survive under the heat of the day unless their taproots go down to the fulness of the gospel which the Book of Mormon contains. Our Church classes are not as spirit-filled unless we hold it up as a standard. And our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up and upholding the secret combinations which the Book of Mormon tells us proved the downfall of both previous American civilizations.

Some of the early missionaries, on returning home, were reproved by the Lord in section 84 of the Doctrine and Covenants because they had treated lightly the Book of Mormon. As a result, their minds had been darkened. The Lord said that this kind of treatment of the Book of Mormon brought the whole Church under condemnation, even all of the children of Zion. And then the Lord said, "And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon." (See D&C 84:54-57.) Are we still under that condemnation?

### Missionaries to match message

Reading the Book of Mormon is one of the greatest persuaders to get men on missions. We need more missionaries. But we also need better-prepared missionaries coming out of the wards and branches and homes where they know and love the Book of Mormon. A great challenge and day of preparation is at hand for missionaries to meet and teach with the Book of Mormon. We need missionaries to match our message.

### Eternal consequences

And now grave consequences hang

on our response to the Book of Mormon. "Those who receive it," said the Lord, "in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

"For the Lord God has spoken it." (D&C 20:14-16.)

Is the Book of Mormon true? Yes.

Who is it for? Us.

What is its purpose? To bring men to Christ.

How does it do this? By testifying of Christ and revealing his enemies.

How are we to use it? We are to get a testimony of it, we are to teach from it, we are to hold it up as a standard and "hiss it forth."

Have we been doing this? Not as we should, nor as we must.

Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation.

### A lifetime pursuit

Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who is not.

### Example of President Romney

Over a quarter of a century ago I listened in this Tabernacle to these words: "A few years ago as I began to practice law, members of my family were a little uneasy. They were afraid I would lose my faith. I wanted to practice law, but I had an even greater desire to keep my testimony, and so I decided upon a little procedure which I recommend to you. For thirty minutes each morning before I began the day's work I read from the Book of Mormon . . . and in just a few minutes

a day I read the Book of Mormon through, every year, for nine years. I know that it kept me in harmony, so far as I did keep in harmony, with the Spirit of the Lord." (*Conference Report*, Apr. 1949, p. 36.) It will hold us as close to the Spirit of the Lord as anything I know. That was President Marion G. Romney. I echo his counsel.

What, then, are we to say of the Book of Mormon? I bear witness that it is verily true. I know this as I know that I live. We stand with the Prophet Joseph Smith when he said, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of the Church*, 4:461.)

May we know and use the keystone and get nearer to God, I pray in the name of Jesus Christ. Amen.

### President Marion G. Romney

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 p.m.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States, and by way of oceanic cable received by members assembled in 105 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the members of the Primary Children's Choir for rendering the sweet music we have heard here today. Thank you for your presence, young people, and your will-

ingness to sing at this session of the conference this afternoon.

The choir with Sister Patricia C. Maughan conducting and Brother Roy Darley at the organ will now sing, "The Still Small Voice" and "I Know My Father Lives." The benediction will be offered by President John K. Edmunds, President of the Salt Lake Temple.

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The Primary Children's Choir sang the numbers, "The Still Small Voice" and "I Know My Father Lives." The benediction was offered by President John K. Edmunds, President of the Salt Lake Temple.

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## GENERAL PRIESTHOOD MEETING

### FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock p.m. on Saturday, April 5, 1975, with President Spencer W. Kimball presiding and conducting.

The Returned Missionary Male Chorus, with Ladd R. Cropper conducting, and Robert Cundick at the organ, furnished the special music for this session.

President Kimball made the following opening remarks:

#### President Spencer W. Kimball

Brethren, we are assembled in this General Priesthood Meeting of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace, and in approximately 1001 other separate locations in the United States and Canada, and in cities in Australia. It is estimated that 210,000 will participate in this meeting by direct wire.

We ask the brethren who are in the Salt Palace and the Assembly Hall to secure a count for us.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle, in the Assembly Hall and in the Salt

Palace, and in various buildings throughout this continent and Australia. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elder Henry D. Taylor is seated on the stand in the Assembly Hall, and Elders Marion D. Hanks and O. Leslie Stone are seated on the stand in the Salt Palace.

The singing during this session will be furnished by the Returned Missionary Male Chorus, with Ladd R. Cropper conducting, and Robert Cundick at the organ.

We shall begin this service by the choir singing, "O Home Beloved, Where'er I Wander."

Following the singing, Elder John H. Vandenberg, Assistant to the Council of the Twelve, will offer the invocation.

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The Returned Missionary Male Choir sang the number "O Home Beloved, Where'er I Wander."

The invocation was offered by Elder John H. Vandenberg, Assistant to the Council of the Twelve.

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#### President Kimball

This delightful group of returned missionaries will now sing, "I Need



Thee Every Hour," after which we shall be pleased to hear from Bishop Vaughn J. Featherstone of the Presiding Bishopric of the Church.

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The hymn, "I Need Thee Every Hour," was sung by the Returned Missionary Male Choir.

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## President Spencer W. Kimball

How transcendently beautiful that number was.

Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric of the Church, will be our first speaker this evening.

Bishop Featherstone will be followed by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

## Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

My beloved brethren, King Benjamin in, I believe, the second greatest discourse ever delivered, said, "I have not commanded you to come up hither to trifle with words." (Mosiah 2:9.) I believe the Prophet has not called this conference to have us trifle with words. I would like to discuss a subject which possibly could be led into by this little story:

### Purity of heart

Roy Welker, a great writer for Church priesthood courses and a great stake president and priesthood leader, lived in our stake. Another great priesthood leader asked him, "Brother Welker, you have known many of the General Authorities in your lifetime. Who impresses you the most?"

And he thought for a moment and said, "Oh, they are all wonderful men. I guess they are the greatest men on the face of the earth." And then he said, "But I guess Elder \_\_\_\_\_ impresses me the most, because he has a purity of heart for one so young." Now, Roy was 92; so I suppose anyone under 90 would be judged as being young in his mind.

Ever since I heard that statement, the thing that I most desired in life was to be pure in heart. I don't believe since I heard that story that there has been a day in my life when I have not thought of purity of heart and tried to improve.

I would like to talk tonight about a need for a self-inflicted purging in every single priesthood holder so that we might be pure in heart. I told a group of Aaronic Priesthood holders out in the congregation tonight, if they are pure in heart, they may sleep through my talk, because my talk is directed to those who are not pure in heart.

### Scroll of names

I believe that we have a need beyond the light-wired job, just a little bit of power; I believe it is time, as one great leader has said, to have the full conduit with all of the powers of the priesthood open to come to those who bear the priesthood. I believe there is a need to do some things. I am going to use a visual aid tonight. But we don't have one, so, in your mind's eye, wherever you are across the far corners of the earth, would you picture a huge scroll sliding down from the ceiling? On it are listed the names of those who purchased pornographic literature. The list is large enough so that all may see. Is your name on the list?

Did you buy a *Playboy* magazine or some other piece of pornographic literature?

Now suppose those names are removed, and the names of all those who attended or viewed x-rated movies are presented so that all who are in the

congregation may see. Again, is your name on the list?

Now, my young friends, and I am sorry to say, many adults, how about all those of you who have a masturbation problem? If the names of those who had the problem were projected across this big, huge scroll, would your name be there, or would you be able to sit back confident and pure in heart?

And, in a few cases, what if we had the names of those who had a homosexual problem? What if their names were on this huge scroll? Their names removed, then what if we had those who are adulterers, who are serving in priesthood positions, unbeknownst to many, unbeknownst unto anyone except themselves and the partner in sin?

### **A self-inflicted purging**

Again let us talk about a self-inflicted purging. My young friends, how about all of you who have committed fornication? Or have been involved in petting? Suppose their names were on this huge scroll, so that all may see. Now, I can tell you this, I bear my solemn witness that if you do not self-inflict a purging in your lives, the time may well come when there might not be a scroll, but it will be as though there were. It may be as though it had been shouted from the tops of houses. People cannot hide sin. You cannot mock God and hold the Lord's holy priesthood and pretend to propose that you are his servant.

I know of a great man who held his dead son in his arms, and said, "In the name of Jesus Christ and by the power and authority of the Holy Melchizedek Priesthood, I command you to live." And the dead boy opened up his eyes.

This great brother could not have possibly done that had he been looking at a pornographic piece of material a few nights before or if he had been involved in any other transgression of that kind. The priesthood has to have a pure conduit to operate.

### **The sex urge**

President J. Reuben Clark gave me great light many years ago on a great tremendous subject. He said (and these are my words, not his) that the sex urge does not have to be satisfied, that Satan's old lie is that it *does* have to be satisfied.

I am sorry to tell you that there are men in high places who have some fairly major moral problems, even as youth have the same problems.

We shouldn't have a problem with masturbation. I know one fine father who interviewed his 11-year-old son and he said, "Son, if you never masturbate, the time will come in your life when you will be able to sit in front of your bishop at age 19, and say to him, 'I have never done that in my life,' and then you can go to the stake president when you are interviewed for your mission and tell him, 'I have never done that in my life.' And you would be quite a rare young man."

The father again interviewed the young man, who is now 18 years old, and he asked the son about masturbation. The son said, "I have never done that in my life. You told me, Dad, that if I didn't do that, I would be able to sit in front of the bishop and stake president and tell them I had never done it, and I would be a rare young man, and I am going to be able to do it."

I believe, brethren, we have the willpower. We don't have to buckle under Satan's temptations. That urge does not have to be satisfied. It has to be transmuted to other things.

### **Conduct at meetings**

Now, let me spend no more time on this. Let me talk about another thing that keeps us from being pure in heart. We need to purge out of our lives the desire to come to meetings late and leave early.

I remember last conference I attended in the Assembly Hall; I was at

the priesthood meeting. At the close of our great and beloved prophet's wonderful discourse and counsel to us, at least 200 or 300 men got up and just started moving en masse toward all the doors. The closing hymn hadn't been sung, the prayer hadn't been rendered. And these men, inconsiderate, lacking in discipline, simply got up and moved out of the Assembly Hall to save five minutes.

I wonder, brethren, and I love you, but I just wonder how you can do it. I don't see any of the men that I prize most, leaving any meetings early except in an emergency. I believe they have the dignity to not offend God. I believe it is an offense to God when we leave meetings early, and when we come late to meetings.

When I was at Farragut, Idaho, a year or so ago, right in the middle of our giant priesthood meeting, among about 5,500 Scouts and their leaders, a Scoutmaster, deacons quorum adviser, stood up, and then 12 boys stood up with him, and they trailed across that mighty congregation of men and left. I wonder what he felt the next time he raised his arm to the square and said, "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight." (The Scout Oath.) And yet the oath we take in the priesthood is many times more serious to us.

### **Attitude toward counsel**

And what a valuable thing a covenant in our lives can be, if we will let it guide us. Another problem: an overweight girl from Ogden went to see her bishop. In the purity and goodness of charity, trying to help the girl, he counseled her that it might be a good idea to lose a few pounds. Pitifully heartbroken, she went home and told her father. It had cankered her soul. The father, of course, negative toward

the Church all of his life, waiting for something like this, sprung like a cat on the bishop's back, and they came down to see me and wanted their memberships transferred out of the bishop's ward. I asked them why, because I didn't know all this background, and they said, "Well, our bishop suggested to our daughter that she might lose a few pounds and make herself a little more attractive." Now I want you to know that I defended that great bishop. I said to this family, "You are wrong. That sweet bishop, out of purity and love for your daughter, felt and did that which he was impressed to do. I am sure it was a message from God to your daughter, and she let it canker her soul. The strange thing is that she was probably up in her bedroom the night before praying, 'Heavenly Father, I am lonely. I need someone. Please help me. Help me to find someone so I won't be so lonely.'" And yet oftentimes we are offended because a sweet bishop gives us some instruction which is hard for us to live.

### **Reverence expected**

Now, as you can tell, this is not a sugar-coated presentation, it is Clorox, and I hope you are not offended. I think it is irreverent, brethren of the priesthood, to come to meetings late and then perform your assignments at the sacrament table late while the meetings are beginning. What an irreverent thing it is to prepare the sacrament of the Lord's Supper and to do it just before the meeting starts, and to be hurrying around and joking about it. It ought to be a sweet experience, one that is a spiritual experience, where all is done in quiet and is completed 10 or 15 minutes before the meeting, where only few see the preparation. Members of the ward come in, and the sacrament table is set. And also what about those who are irreverent in meetings? I think the Lord expects his priesthood holders above all others to be reverent.

## Finding loopholes

I was over in England a while back and a bishop asked me, "What is the Church's stand on cola drinks?" I said, "Well, I can't remember the exact wording of the bulletin, but I remember seeing the bulletin when I was a stake president. The Church, of course, advises against them."

He said, "Well, I have read the *Priesthood Bulletin*, but that isn't what it says to me."

And I said, "Would you get your *Priesthood Bulletin*? Let's read it together." And so we found under the heading "Cola Drinks": "... the leaders of the Church have advised, and we do now specifically advise, against use of any drink containing harmful habit-forming drugs. . . ." (*The Priesthood Bulletin*, Feb. 1972, p. 4.)

He said, "Well, you see, that doesn't mean cola."

I said, "Well, I guess you will have to come to your own grips with that, but to me, there is no question." You see, there can't be the slightest particle of rebellion, and in him there is. We can find loopholes in a lot of things if we want to bend the rules of the Church.

## Following counsel

I remember meeting with a man some time back. Seventeen years before, his wife had a problem. She embraced another man in a moment of weakness, and then this was kept a secret for 17 long years. And this good brother, her husband, who had kept the law, who had never violated the code, all of a sudden found out about this, and it almost totally destroyed him. He came to see me and he asked, "What do you think I should do?"

And I said, "You must forget and forgive. And when I say *forget*, it must be taken from your mind forever and ever."

He said, "But I can't. I can't get it off my mind, seeing her in someone else's arms."

And I said, "Then you remember

what it was like in the temple, and you view her in your mind every time kneeling across the altar from you. I am sure she has been punished enough and has suffered enough; she needs no more. She has repented, and you forgive her."

Well, he took that advice and was kind enough to follow it. Another case is the one of those who talk about the "Adam-God" theory; I guess when they are engrossed with all these different theories, and things in the Church, they don't have time to study faith and repentance. Maybe they ought to get back to basics. And when they understand everything about faith, then they can move on to the next principle.

## Pure conduct

Now, my beloved brethren, whether it is patriotism or purity or whatever it is, we must be pure. We must no longer have just a light-wired job. We must have the conduit of all the powers of the priesthood upon us, and then when someone calls upon us to administer to the sick, or to give a blessing of any kind, when they call upon us to speak, we will be as conduits and speak as God would have us speak.

Now, the Lord bless you. This is the greatest group of men collected on the face of the earth in its entire history, and I am grateful to be part of it and to be associated with those men who are most pure in heart. They are truly pure. I bear that solemn witness, and I bear witness that our beloved prophet is probably the most pure in heart of any and all I have ever known, in the name of Jesus Christ. Amen.

## President Spencer W. Kimball

Bishop Vaughn J. Featherstone of the Presiding Bishopric has just addressed us.

We shall next hear from Elder Theodore M. Burton, Assistant to the Council of the Twelve.

He will be followed by President Marion G. Romney, second counselor in the First Presidency.

## Elder Theodore M. Burton

Assistant to the Council of the Twelve

My beloved priesthood brethren, I have been asked to speak to you tonight about a challenging concept of the priesthood missionary work.

### Inherited right to priesthood

One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in these words: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers. . . ." (D&C 86:8.)

"Oh," I can hear some of you say, "there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?"

In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use priesthood power. This readiness to listen and believe is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: "My sheep hear my voice, and I know them, and they follow me." (John 10:27.)

That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: "For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God." (D&C 86:9.)

This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship.

### Foreordination

What does the Lord mean by the expression "hid from the world with

Christ in God"? He means that according to the plan of salvation you were reserved or held back in the heavens as special spirit children to be born in a time and at a place where you could perform a special mission in life. This concept of being foreordained for a special mission is not new. It is referred to many times in the scriptures. Paul, in teaching the Ephesians, said:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:3-4.)

He then further explained to the Ephesian saints:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

"In whom also we have obtained an inheritance." (Eph. 1:10-11.)

### Reserved for latter days

From the time the earth was originally planned, God the Eternal Father knew that in the last days Satan would become desperate. As the second coming of Jesus Christ approaches, Satan is doing everything in his power to destroy the work of God. He is using every artifice he can imagine to destroy the plan of salvation. He is raging in blood and horror on the earth. But God knew what Satan would attempt to do in these days and devised a plan to meet that challenge.

God reserved for these days some of his most valiant sons and daughters. He held back for our day proved and trusted children, who he knew from their premortal behavior would hear the voice of the Shepherd and would accept the gospel of Jesus Christ. He knew they would qualify themselves to receive the

priesthood, that they would use the holy priesthood to limit Satan's destructiveness and make it possible for God to complete the work he had planned for the saving of his children.

You young men of the Aaronic Priesthood represent, therefore, some of the finest men ever to be born on the earth. You are an elect generation, a royal priesthood. As Peter expressed it, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.)

### **Alma's statement**

This birthright is only possible for you because you have the finest fathers and mothers ever given to any generation. Alma, referring to men who receive the Melchizedek Priesthood, spoke of their inherited rights and said of those who are ordained to the high priesthood:

"And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works [remember, this faith and works you demonstrated while you were still in the premortal world]; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling . . . which was prepared with, and according to, a preparatory redemption for such." (Al. 13:3.)

Thus, you and your fathers were reserved to be born at a time and in a place where you could not fail to hear the gospel preached and accept the holy priesthood. Thus, a preparatory redemption was made for you through a priesthood heritage from your fathers and mothers.

### **Promises made to the fathers**

Now we might well ask the question: "What does God expect us to do

with this priesthood?" The Lord himself answers that question in the following words, continuing from the Doctrine and Covenants: "Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began." (D&C 86:10.)

What were those things spoken by the mouths of all the holy prophets since the world began? Why, they were those promises made to the fathers or patriarchal leaders of the Church from the very beginning that ways and means would be provided to bring back into the presence of God the Eternal Father every soul who desired that blessing.

With this clue, then, missionaries know exactly where to turn for their finest referrals. They will turn to the members of the Church in whose blood these priesthood promises have continued as a priesthood lineage blessing. If you join the Church, then you have the assurance that your parents and other blood relatives will join if you show them true love and affection. Every one of your blood relatives is a prospective member of the kingdom of God. With patient and kind teaching, they too will eventually join the Church, for they possess the same spiritual heritage and priesthood heritage you have.

### **Blood lineage**

Because Jeremiah the prophet understood that blood lineage is more important than other factors in bringing people to the truth, he wrote the following revelation: "Turn O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

Everybody knows that more people live in a city than live in a family. Why

then didn't the Lord say two of a city and one of a family? It was because of this promise of priesthood heritage. The family to which we belong is more important than where we live.

Now the Lord concludes the revelation with these inspiring and challenging words of instruction and promise: "Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen." (D&C 86:11.)

### **Obligations to kindred dead**

In this final verse the Lord reminds us of two things. First, he reminds us of our responsibility to do missionary work here on the earth. Second, he informs us that we are not only to be messengers of salvation to the living, but saviors for our ancestors who went before us and who, though now dead, have paved the way whereby we might receive our present blessings. It is through them we received our priesthood. The promise was made that, even if they were born at a time and place where they could not hear the gospel preached in life, God would provide saviors for them from among their descendants. We are those saviors God promised through whom they can have every priesthood blessing.

In great measure those who enjoy present priesthood blessings have failed to realize their missionary obligations to save their kindred dead. This is as much a priesthood missionary responsibility as is our missionary obligation here in mortality. They are totally dependent upon us to open the doors of exaltation for them. If we neglect this priesthood responsibility, we do so at the peril of our own salvation. It was for this reason that Elijah restored the keys of the sealing power so that we could accomplish this work of salvation for our dead.

### **Importance of timing**

Although the need to save the dead was given right at the opening of this

dispensation, it was not fully understood at that time. A full knowledge of the gospel developed slowly as it was revealed by the Lord line on line and precept by precept. Timing was important. First things had to be developed first. The Church had to be established and Church administration had to be organized. Then a people had to be gathered and the Church developed and strengthened. It took time to build and strengthen a people and to prepare them for their future work. Temples had to be built and that required people, wealth, peace, and time.

Now the Church is strong enough to build temples and to staff and use them. The time has come for God to hasten this aspect of priesthood growth. Salvation of the whole eternal family of God is the goal toward which we have been working and preparing ourselves from the very beginning. We must continue to gather the people. We must continue to strengthen them physically, mentally, morally, and spiritually so they will be prepared to go into the temples and there receive power with which to strengthen their earthly families. As this is done, they can be prepared to become saviors on Mount Zion to save their kindred dead.

### **Family priesthood responsibility**

The total plan of God is to save all his children where possible in a family relationship. We must reconstruct our lineage eventually back to Adam, who made his covenant to become a son of Jesus Christ, the Only Begotten Son of God in the flesh. Gaps, caused by unfaithful or disobedient ancestors, will have to be closed through revelation from God. The end result is that the family of God will be reconstituted so that in the resurrection all his faithful children will be sealed in perfect family order.

Do you see the urgency as the second coming of Jesus Christ approaches to become more actively engaged in this type of missionary work?

We have spoken of salvation of the dead from time to time, but in great measure the family priesthood responsibility God has given us has been neglected. We cannot neglect it any longer, for it is a vital part of God's overall missionary program.

### **Genealogical research**

As new temples are being constructed in ever greater rapidity, we are faced with the problem of keeping them in operation. The Genealogical Society can gather names to keep the temples operating, but the Genealogical Society cannot do the research work of establishing family lines of priesthood heritage which God has assigned the priesthood to do. The Society does not have, and cannot obtain, all the records which are open to individuals. At the present time, the Genealogical Society is furnishing 77 percent of all the names officiated for in the temple. The balance is furnished through family research. It is your personal, individual missionary responsibility to see that your direct-line ancestors have been baptized, endowed, and sealed in proper family order.

### **Male temple attendance**

There is another aspect of the work for the salvation of the dead which is causing a problem in the temples. More males are born and reach the age of accountability than females. This means that more Aaronic Priesthood members must go to the temple than their sisters to be baptized for the dead, and it also means that brethren of the Melchizedek Priesthood must go to the temple more frequently than their wives. Unless more priesthood members go to the

temple as individuals, or as quorums, to get this male ordinance work done, the male names will backlog in the temples. When that happens, the sealing of families cannot be completed.

Temple presidents are faced with a serious problem. We don't want to hinder in any way our sisters from attending the temple, so we must increase male temple attendance. Just as you go as individual men or as quorums to work on welfare projects without taking your wives with you, so we want you to go as individual men or as priesthood quorums or groups on extra trips to the temples to keep this problem solved. I appeal to you to cooperate with your temple presidents to keep male and female names in balance.

### **Saviors on Mt. Zion**

So, my brethren of the priesthood, the time has come for all of us to become more knowledgeable of our personal responsibilities to be saviors on Mount Zion. I repeat the statement Jesus made to Peter when he said: "When thou art converted, strengthen thy brethren." (Luke 22:32.) I testify that the work for the salvation of our kindred dead is a personal responsibility for everyone who holds the priesthood. Salvation for the dead is a divine activity, of which I bear my witness in the name of Jesus Christ. Amen.

### **President Spencer W. Kimball**

We have just heard from Elder Theodore M. Burton, Assistant to the Twelve.

We shall now be pleased to hear from President Marion G. Romney of the First Presidency of the Church.



## President Marion G. Romney

Second Counselor in the First Presidency

Brethren of the priesthood, I have in mind saying a few things tonight about courage. There are different kinds of courage, they say—physical courage and moral courage.

### Moral courage

It is my experience, however, that one with moral courage, that is, one who is true to himself, also has physical courage. The great Shakespeare in his play, *Hamlet*, has his character, Polonius, instruct his son on many aspects of his conduct. And he concludes a rather long statement with this statement:

*This above all: to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.*

*Hamlet*, I, iii, 52-73

We all have a conscience, and a conscience is the root of moral courage. A truly brave person will always obey his conscience. To know what is right and not do it is cowardice.

### Courage of Joseph Smith

In our Church literature we find many examples of high courage. Consider, for example, a moment, the Prophet Joseph Smith. When he told the Protestant minister in his area about his First Vision, he was met with scorn and ridicule.

"It was nevertheless a fact," he wrote, "that I had beheld a vision. . . .

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision;

and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it. . . ." (Joseph Smith 2:24-25.)

### Majesty in chains

The Prophet was true to himself not only in his youth but throughout his life. Eighteen years after the First Vision, the Prophet and others had been "penned up in a cold, open, unfinished court house" for several weeks.

"In one of those tedious nights [writes Parley P. Pratt] we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards. . . .

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

*"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"*

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at

his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice," continued Parley, "clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri." (*Autobiography of Parley P. Pratt*, pp. 209-211. Italics added.)

Certainly, the Prophet here demonstrated both great moral and physical courage.

His being true to himself and his Maker eventually cost him his life. It also assured him of eternal life and exaltation.

### Nephi's great courage

In the Book of Mormon we learn of Nephi's great courage. You will recall that while Lehi and his family were encamped in the valley of Lemuel, the Lord instructed him to send his sons back to Jerusalem and obtain from Laban the records. Laman and Lemuel murmured that it was "a hard thing" (1 Ne. 3:5), but Nephi, their younger brother, said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

Well, they went up to Jerusalem. They cast lots. Laman went in. Laban accused him of being a robber and threatened to kill him.

Then he came back to his brothers without the plates. He knew he couldn't get them, and he proved it. He said they

were to return to their father. But this young man Nephi said: "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." (1 Ne. 3:15.)

They then, at Nephi's urging, went to the land of their inheritance, got their gold and silver and other precious things, and tried to buy the records from Laban.

And he lusted after their riches and he sent his servants to take them. And they fled for their lives some distance into the wilderness and hid in the cavity of a rock. And there "they did smite [Nephi and Sam] with a rod." (1 Ne. 3:28.) And an angel came and rebuked them. And after the angel left, Laman and Lemuel murmured that it was impossible for them to get the plates, that Laban was "a mighty man and [could] command fifty, yea, even he can slay fifty; then why not us?" (1 Ne. 3:31) they said to Nephi.

But Nephi said: "The Lord . . . is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1.)

They then followed Nephi back to Jerusalem. Nephi went in and he came out with the plates. Great was the faith and courage of Nephi.

### Courage of Daniel

At the time Lehi and his family left Jerusalem, there was living in the area another young man by the name of Daniel who was to demonstrate great courage during his life. In 597 B.C., which was just three years after Lehi left, Daniel was carried into Babylon captivity by Nebuchadnezzar. He began to demonstrate his courage soon after he got there when he and Shadrach, Meshach, and Abednego refused to "defile himself" with the king's meat and wine. (Dan. 1:8.) That is, he refused to break the "Word of Wisdom" as ob-

served by his people at that time, even though the king had commanded that they do so.

He evidenced outstanding courage when, in interpreting the king's dream, he told the old king that it was "the decree of the most High" (Dan. 4:24), and that he, Nebuchadnezzar, would be driven from men and live with the beasts of the field, eating "grass as oxen" for seven years "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4:25.) And then he counseled the king to "break off thy sin . . . and . . . iniquities." (Dan. 4:27; see Dan. 4:20, 22, 24-25, 27.)

Can you imagine the courage that it took for a captive slave to talk like that to the king, whose dominion the record said reached to "the end of the earth"? (Dan. 4:22.) Well, that is what he did. And strange as it may seem, he outlived the old king.

When this same Daniel was summoned by Belshazzar, Nebuchadnezzar's successor, to interpret the strange handwriting the king had seen on the wall, he showed similar courage. He told Belshazzar that the writing said:

"God hath numbered thy kingdom, and finished it.

"Thou art weighed in the balances, and art found wanting.

"Thy kingdom is divided, and given to the Medes and Persians." (Dan. 5:26-28.)

Daniel not only read the message, but before he did, he had the courage to tell Belshazzar that he had brought this judgment upon himself by his own transgressions. He further told him that one of his sins was the desecration of the vessels that his father, Nebuchadnezzar, had brought from the temple in Jerusalem, and that another was lifting himself up "against the Lord of heaven." (Dan. 5:23; see Dan. 5.)

The record says, "in that night . . . Belshazzar the king of the Chaldeans [was] slain." (Dan. 5:30.)

Darius, the Mede who took over the kingdom, divided it into 120

provinces, and he put a prince over each of the provinces and over the princes he placed three presidents, "of whom Daniel was first." (Dan. 6:2.)

### **Courage in face of danger**

In this position, Daniel had occasion to demonstrate his courage in the face of great danger. The other "presidents and princes sought to find occasion against Daniel." They were jealous of him, and they couldn't find anything against him.

"Then said these men, We shall not find any occasion against this [man] Daniel, except we find it against him concerning the law of his God.

"Then these presidents and princes assembled together to the king. . . . and [induced him] to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions."

Now when Daniel learned about that, he went immediately to his house; and his windows were opened so that they could look in, and he knelt in his chamber "upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (See Dan. 6:4-7, 10.)

I suppose that no one will question the fact that in thus being true to himself and his God, Daniel demonstrated great faith and courage.

Well, I don't need to read the rest, you know what followed. You know that he was cast into the lions' den because the king couldn't change the law of the Medes and the Persians and that the Lord closed the mouths of the lions to save Daniel.

### **Rewards of courage**

Not all acts of courage bring such spectacular rewards. But all of them do bring peace and contentment; just as cowardice, in the end, always brings regret and remorse.

I know that from my own

experience. I remember when I was a boy of 15 and we had been expelled from Mexico in the revolution. My folks went to Los Angeles from El Paso, Texas. I got a job there among a bunch of Mormon-haters, and I didn't tell them that I was a Mormon. Sometime after that, President Joseph F. Smith came to Los Angeles and had dinner with my parents—a very humble dinner; I can remember that it was very scant. He put his hand on my head and said, "My boy, don't ever be ashamed that you are a Mormon."

You know, I have worried all my days that I didn't have the courage to stand up to those ribald men.

I remember another occasion when I was in Australia on a mission. I went up to visit the Jenolan Caves—very wonderful, spectacular caves. And as we walked through them, the guide said, "If some of you will get out and stand on that rock over there and sing a song, it will demonstrate the capacity of this cave."

Well, the Spirit said to me, "Go over there and sing 'O, My Father.' I hesitated, and the crowd walked on. I lost the opportunity. I never felt good about that. The only thing that ever made me feel the Lord had forgiven me was when I heard President McKay say, "I was inspired one time to do a certain thing when I was in the mission field, and I didn't do it." He said, "I have al-

ways been sorry since." He said, "Never fail to respond to the whisperings of the Spirit. Live so you can receive it, and then have the courage to do as it instructs."

As priesthood bearers, let us resolve, brethren, all of us, both young and old, to develop the courage to be true to ourselves and to our Maker in all things in our lives.

God bless us to that end, I pray in the name of Jesus. Amen.

### **President Spencer W. Kimball**

President Marion G. Romney of the First Presidency has just spoken to us.

The congregation and choir will now join in singing, "I Know that My Redeemer Lives."

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The congregation and choir sang the hymn, "I Know that My Redeemer Lives."

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### **President Kimball**

I wonder if anywhere in the world at any time a male chorus of more than 200,000 voices sang together. It is impressive to me.

We shall now appreciate hearing from President N. Eldon Tanner, first counselor in the First Presidency.

## **President N. Eldon Tanner**

First Counselor in the First Presidency

My beloved brethren, it is always a real privilege, blessing, and inspiration for me to look into the faces of the priesthood holders in this great Tabernacle and think of the hundreds of thousands that are listening in by closed circuit in the many groups in different parts of the world. How glorious to belong to the Church of Jesus Christ and to hold the priesthood of God and be allowed to act in his name! When we think of the thousands of

priesthood holders throughout the world, it gives us great encouragement and we feel to praise the Lord.

### **Work in South America**

As we attended the area conferences in South America we gave thanks to the Lord as we saw in Buenos Aires over 1,300 in attendance at the Melchizedek Priesthood leadership meeting—representatives from Ar-

gentina, Uruguay, Paraguay, and Chile. At the general conference sessions there were assembled over 5,500 in Brazil and over 10,000 in Argentina.

It is evident that the work of the Lord is going forward and that his kingdom is being built up throughout the world. The members were thrilled and most excited and enthusiastic and appreciative when the President announced that we would have a temple in Sao Paulo. Both in Brazil and Argentina the members pledged their full support.

It is most encouraging, and actually is a testimony of the truthfulness of the gospel, to see the change in the lives of the people who accept the gospel and live according to its teachings and to hear their testimonies.

Now let me give you a little experience I had in Caracas, Venezuela. As we attended a meeting of the Saints and investigators there one evening, the President estimated about 500 people in attendance. As I got up to speak I asked those who had been baptized in 1974 and '75 to stand, and then in '73, '72, '71, '70. I then asked those who had been in the Church over five years to stand. Only three stood, and they were visitors. This gives you some idea how the work of the Lord is going forward in that area.

### **Honoring the priesthood**

Now tonight, brethren, I should like to emphasize, and if possible make everybody realize, what a great privilege it is to hold the priesthood, and also to help us all to determine to honor the priesthood and magnify our callings so that we may be a light unto the world and help build the kingdom of God, and at the same time prepare ourselves for immortality and eternal life. No greater goal could be set, no greater progress could be made, and no greater joy and satisfaction could be experienced than to determine that we will accept Jesus Christ as the Savior of the world, and live his teachings.

There is no doubt in my mind that everyone within the sound of my voice would like more than anything else to prepare himself for eternal life and exaltation and to know that the Lord is pleased with his actions. However, there are many who do not keep this in mind, and some who are not prepared to put forth the effort to live worthy of these blessings. With this in mind I should like to say a few words about self-discipline, self-control, or self-mastery which is so important to all of us if we are to accomplish what we set out to do and enjoy the blessings which we desire so much.

### **Self-mastery**

First, I should like to quote some of the philosophers.

Plato said: "The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile."

And da Vinci once said: "You will never have a greater or lesser dominion than that over yourself." Then he goes on to say that "the height of a man's success is gauged by his self-mastery; the depth of his failure by his self-abandonment. . . . And this law is the expression of eternal justice. He who cannot establish dominion over himself will have no dominion over others." In other words, he cannot be a worthy father or leader.

Solomon in all his wisdom made this meaningful statement: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

### **Willpower needed**

There are two important elements in self-mastery. The first is to determine your course or set the sails, so to speak, of moral standards; the other is the willpower, or the wind in the sails carrying one forward. As I said before, character is determined by the extent to which we can master ourselves toward good ends.

It is difficult to say just what builds good character, but we know it when we see it. It always commands our admiration, and the absence of it our pity. But it is largely a matter of willpower.

I think it was Garrison who showed his great determination when he said: "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard!" (William Lloyd Garrison, Salutory Address of *the Liberator*, 1 Jan. 1831.)

This should apply to every one of us engaged in the cause of right and truth.

### The narrow way

Christ probably gave us more definitely and clearly the answer as to how to succeed when he said:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

As we think of this, it is so evident that those who keep on the straight and narrow path leading to their goal, realizing that the straight line is the shortest distance between two points and that detours are very dangerous, are those who succeed in life and enjoy self-realization and achievement. This requires self-control and self-discipline.

On the other hand, those who fail to keep their goals in mind and fail to discipline themselves find that they are following detours and paths that lead to failure and destruction.

### Reaching the heights

There are those who complain that to follow the straight and narrow path requires limitations, restrictions, overcoming, and doing without things that are very tempting. We must remember, however, that it guarantees victory and

achievement of our goal, which is gained by setting a goal and being able to concentrate and follow an undeviating course.

*Narrow* is a very meaningful word. Often people accuse us of being narrow-minded if we are following the straight and narrow path, which certainly does require self-restraint and self-denial. We must realize and be prepared to accept the fact that it confines us, restricts us, and limits us in certain areas. But let us fully realize that it does not fetter or shackle mankind. On the contrary, it is the way to emancipation, independence, and liberty.

Remember that—

The heights by great men reached and kept

Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Henry Wadsworth Longfellow, "The Ladder of St. Augustine"

### Payment of earned accounts

Remember also that nature never pays an unearned account and she never fails to pay one that has been earned. If you wish to achieve financial success, if you wish to be happy, if you wish to be healthy, if you would be morally clean, if you wish to find religious peace of mind, there is only one sure way, and that is the straight and narrow path—the way of honor, the way of industry, of moderation, simplicity, and virtue.

If you want to be successful or outstanding in any field of endeavor, it is important that you determine while young to be a great boy, and not wait to be a man to be a great man; and then have the courage and strength and determination to discipline yourself, apply self-control and self-mastery.

I have a grandson who is an outstanding badminton player. At 16 he is a champion. He has accomplished this by running miles every morning

and keeping himself in physical condition. Though he has not neglected his schooling, he has practiced and practiced and kept the Word of Wisdom strictly and followed health principles to the letter. I honor him for it.

You priesthood holders, wherever you may be this evening, should appreciate that you have the great privilege of holding the priesthood, and that as you accepted the priesthood you made a covenant with the Lord that you would honor the priesthood and live worthy of it.

### **Importance of cleanliness**

It is so important that you keep yourselves clean and pure and not participate in any vulgar or unclean or unholy practices. As you go to your Sunday School and sacrament meetings and are permitted to pass the sacrament in memory of the great sacrifice that the Savior made for us, be sure that you are worthy, that your hands are clean and your hearts are pure, that you have done nothing during the week that would make you unworthy.

As I attended a sacrament meeting the other day, I was so pleased to see those who administered and passed the sacrament wearing white shirts and ties, well groomed and clean; and during the whole service they were reverent. I complimented the young men and the bishop and told them I was sure the Lord was pleased with the way the sacrament was administered. Sacrament service is most sacred. I wondered if the Lord can be pleased when we fail to show our respect and reverence.

Then too he cannot be pleased when young men holding the priesthood are doing and saying things during the week which they know are wrong.

### **A hundred percenter**

Several years ago my oldest grandson who had been a deacon for a year came to me and said, "Grandpa, I

have been a hundred percenter ever since I was ordained a deacon a year ago." I said, "What do you mean by a hundred percenter?" Of course I knew, but he responded, "I haven't missed a sacrament meeting, Sunday School, or priesthood meeting since I was ordained a deacon."

I congratulated him and said, "John, if you will continue to be a hundred percenter until you are old enough to go on a mission, I will finance your mission." He smiled and said, "I'll do it."

I thought I was perfectly safe, but he set about to be a hundred percenter. I remember on two occasions how he disciplined himself in order to accomplish his undertaking. One time his uncle invited him to go for a trip with him and his boys where they would be gone over Sunday. John said, "Is there any place I can attend my meetings on Sunday?" and as he was told there was not, he said, "No, I can't go. I am going to be a hundred percenter," and therefore sacrificed a lovely trip to the ocean and an island on which they were going to celebrate.

Another time near a weekend he broke his leg. The first thing he asked his doctor was, "Will I be able to attend Church on Sunday? I have to be a hundred percenter." He came, of course, on crutches.

When he became 19 years of age, he said, "Grandpa, I have been a hundred percenter ever since we made that deal." I was very happy to finance him on his mission. This achievement has been a great influence in his life. It is not so difficult for him to discipline himself and do those things which are right for him to do and which will bring him success.

### **Keeping the commandments**

How important it is that every priesthood holder keep the Word of Wisdom strictly; that he never tamper with tobacco, tea, coffee, alcoholic beverages, or drugs; that he keep the

Sabbath day holy; that he is honest and honorable and upright in his dealings; that he discipline himself in every way to be sure that he is worthy and acceptable to the Lord.

Satan is continually at work, and in his cunning way tempts us through our appetites and passions and friends to do those things which are not right and proper for us to do. Too often, not only our youth, but some of the brethren in high places succumb to temptation. We must be on the job all the time guarding against evil. We must never relax or forget who we are and what we are trying to accomplish.

### **Transgression of missionary**

Not long ago I had the very sad experience of talking to a missionary who, before he was called into the mission field, was guilty of immorality. He did not tell his bishop or his stake president. In fact, he lied about it, and went into the mission field guilty of transgression and guilty of lying. He was not able to get the Spirit of the Lord. Finally he came to his mission president and admitted his wrong. He was very repentant and prayed to the Lord to forgive him.

As he talked to me he said, "I am prepared to be excommunicated or anything else. I just want to get back in good fellowship with the Lord and be forgiven by him."

We cannot afford to waver in any way. We should always keep in mind that we are trying to prepare for missions, temple marriages, and activity in the Church and to be examples for good so that others will be influenced by the way we live.

So many people say, "One cigarette, one cup of tea or coffee, one puff of marijuana won't hurt you, and one drink of alcohol surely cannot hurt anybody."

I want to emphasize that if you never take the first you will never take the second. You will never become an alcoholic or an addict.

The Lord is interested in every boy wherever he is and in whatever he is doing. We have all been foreordained for some office or some calling or some position and responsibility.

### **Example of President Kimball**

President Kimball, when he was a boy, had no idea that he would ever be an apostle. In fact, he said that when he was called as an apostle he wept and prayed and wept and prayed that he might be worthy.

I don't want to embarrass President Kimball, but I don't know of a better example any place in the world where a young man through discipline and self-mastery prepared himself so well for the position which the Lord had in mind for him. Now, as the prophet of God, he has asked all of our young men to prepare themselves for missions by studying, and keeping themselves clean, and pure, and worthy, and by saving money for their missions.

I want to tell all of you young men that if you will do what the president of the Church asks you to do, you will be happy and more successful, and you will accomplish much good and be ready for any call that might come to you from the Lord by those who are in authority.

### **Translation for a prophet**

While I was at the area conference in Buenos Aires I met a young man who is the head of the Gillette Razor Company for the whole of South America. He set out as a boy to live the way the Lord wanted him to live, to magnify any office he held in the priesthood. He went from Argentina to BYU, where he became studentbody president. From there he went to work for the Gillette Company in the United States and has just been called to be the head of his company in the whole of South America. He translated for President Kimball in all of his talks while in the area conference.



He said to me how honored he was to be able to translate for a prophet. He told me what the gospel meant in his life and how it had prepared him for the work he is now doing.

The Lord is always looking for men in whom he can place his full confidence, who can represent him in the mission field, and men who can be trusted in every way and who are prepared to help build his kingdom.

### **His work and glory**

He said, "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He is asking us as priesthood holders if we will come and help him spread the gospel and live, and help others to live, so as to enjoy immortality and eternal life.

I wish to bear my witness to you

and to the world at this Easter season that Jesus Christ lives and that he is actually the Son of the living God; that he came and gave his life for you and me; that he gave us the plan of life and salvation, which is the gospel we teach in his restored church; that we are led by a prophet of God, Spencer W. Kimball.

May we apply the principles of self-mastery and discipline, so as to prove worthy of the many blessings we receive as priesthood holders, and walk uprightly before the Lord at all times, I humbly pray in the name of Jesus Christ. Amen.

### **President Spencer W. Kimball**

President N. Eldon Tanner has just addressed us. He is the first counselor in the First Presidency. (President Kimball then addressed the meeting.)

## **President Spencer W. Kimball**

I have been wishing as I sat here and listened to these excellent sermons of these four Brethren tonight that all the boys in this world and every man in this world could hear sermons such as these to give them some concepts, some ideas, and some standards toward which to work. How fortunate are we, the men and boys of the Church, to be able to be so instructed and inspired in our personal lives and our Church work.

### **Counsel to executive officers**

I should like to address a few words to our executive officers, particularly the bishops and stake presidents, who are the "common judges" in Israel.

I will read for you the words of the prophets and the president of the Church in an earlier century. President John Taylor is quoted as saying:

"Furthermore, I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will

have to bear them themselves, and meet that judgment; and I tell you that any man who tampers with iniquity, he will have to bear that iniquity, and if any of you want to partake of the sins of men, or uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You not are placed in position to tamper with principles of righteousness, nor to cover up the infamies and corruptions of men." (*Conference Report*, April 1880, p. 78.)

I read further from George Q. Cannon, who was also in the First Presidency:

"The Spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal

of His gifts and blessing and His power, because of their not taking the proper measures to check and to expose their iniquity." (*Journal of Discourses*, 26:139.)

Now, brethren, we could quote many others of the Brethren in this same vein.

We are concerned that too many times the interviewing leader in his personal sympathies for the transgressor, and in his love perhaps for the family of the transgressor, is inclined to waive the discipline which that transgressor demands.

Too often a transgressor is forgiven and all penalties waived when that person should have been disfellowshipped or excommunicated. Too often a sinner is disfellowshipped when he or she should have been excommunicated.

Remember that President Taylor said you will have to carry that sin yourself. Are you willing to do it, brethren?

### No forgiveness without repentance

Do you remember what was said by the prophet Alma? "Now," he said, "repentance could not come unto men except there were a punishment." (Al. 42:16.)

Ponder on that for a moment. Have you realized that? There can be no forgiveness without real and total repentance, and there can be no repentance without punishment. This is as eternal as is the soul.

One more thought: The president or the bishop makes the determination, and the counselors or the high council accept his determination or reject it. But they do not vote it in, as you would many ordinary things.

Please remember these things when somebody comes before you who has broken the laws of God.

It is so easy to let our sympathies carry us out of proportion; and when a man has committed sin, he must suffer. It's an absolute requirement—not by the bishop—but it's a requirement by nature and by the very part of a man.

This discipline is especially applicable to adults and married people and more especially to those who have been to the temple. They must understand that they cannot tamper with the holy laws of God.

### False pride

Another matter that came to my attention the other day is a partial quote from Wilford Woodruff about Joseph Smith. Sometimes we find members who have an overdose of false pride. They want their way or they will quit. Have you ever seen anybody leave the ward and never "darken the door" of the ward building because of a little altercation perhaps with the bishop or with someone there?

"We have no chance to be lifted up in the pride of our hearts," said the Prophet, "with regard to the position we occupy. If the President of the Church or either of his counselors or, of the apostles, or any other man, feels in his heart that God cannot do without him, and that he is especially important in order to carry on the work of the Lord, he stands upon slippery ground. I heard Joseph Smith say that Oliver Cowdery who was the second Apostle in this Church, said to him, 'If I leave this church, it will fall.' Said he, 'Oliver, you try it.' Oliver tried it. He fell; but the Kingdom of God did not. I have been acquainted with other Apostles in my day and time who felt that the Lord could not do without them, but the Lord got along with His work without them. I say to all men—Jew and Gentile, great and small, rich and poor—that the Lord Almighty has power within Himself and is not dependent upon any man to carry on His work, but when He does call men to do His work, they have to trust in Him." (Wilford Woodruff, "Discourse," *Deseret Weekly*, Apr. 6, 1890, 40:559-60.)

And now, my brethren of the priesthood, there is something very special about meeting together in this

priesthood meeting time during each conference when the fathers and the sons are together and come from distances to hear the program of the conference.

I see among you many fine young men and it pleases me greatly to see the budding of those who will before long be the fathers and the leaders, the bishops and the stake presidents, and the missionaries as well, on their way up.

### **Aaronic Priesthood duties**

I realize that before me are hundreds of young men, many of whom are deacons. I remember when I was a deacon. (It has been a long time ago, however.) I thought it was a great honor to be a deacon. My father was always considerate of my responsibilities and always permitted me to take the buggy and horse to gather fast offerings. My responsibility included that part of the town in which I lived, but it was quite a long walk to the homes, and a sack of flour or a bottle of fruit or vegetables or bread became quite heavy as it accumulated. So the buggy was very comfortable and functional. We have changed to cash in later days, but it was commodities in my day. It was a very great honor to do this service for my Heavenly Father; and though times have changed, when money is given generally instead of commodities, it is still a great honor to perform this service.

I am a deacon. I am always proud that I am a deacon. When I see the apostles march up to the stand in a solemn assembly to bless the sacrament, and others of the General Authorities step up to the sacrament tables to get the bread and the water and humbly pass it to all the people in the assembly and then return their emptied receptacles, I am very proud that I am a deacon, and a teacher, and a priest.

In our special meetings in the temple, when the Brethren of the General Authorities come up to the

sacrament table to bless, then pass, the sacrament, then my heart beats more audibly again and I am grateful that I hold the sacred Aaronic Priesthood and have the privilege of taking care of the sacrament.

Then I remember it was Jesus Christ himself who broke the bread and blessed it and passed it to his apostles. Then I am proud that I can do likewise. And I commend to you that which President Tanner has just said, and the other Brethren, about being worthy to pass the sacrament, and being reverent.

### **Need for heroes**

For you fathers I should like to quote from an article by Walter MacPeck: "Boys need lots of heroes like Lincoln and Washington. But they also need to have some heroes close by. They need to know some man of towering strength and basic integrity personally. They need to meet him on the street, to hike and camp with him, to see him close to home, every day, down-to-earth situations; to feel close enough to him to ask questions and to talk things over man-to-man with him." (Source unknown.)

Now I hope that every father provides that kind of closeness to his son. I hope that every father provides a home evening for his family, an opportunity for all sons and daughters to express themselves, help plan the family life, offer the family prayers, and to take part in the family home evenings.

### **Purpose in life**

There is real purpose in life, boys. Your Heavenly Father has helped to provide a world for you and a life for you. It can be a notable one or it can be a casual one. That's up to you, and by the time you are 12 years of age or older, much is expected of you. You are not living in the life of luck; it is a life of pluck, a life of effort and planning. It is said that in the Jewish law a boy of 12 is given nearly adult status. I suppose

that's the reason the Lord Jesus Christ remained at the temple when his family took him there, and he talked intelligently with the community leaders and the doctors and the leading people.

Now, with such a father who is devoted to his son, it is up to each son to begin to firm up a life that will be pleasing to his Heavenly Father, to his earthly father and mother, and to all the people with whom he comes in contact. In your growing up there are many calls for courage, as you have heard so eloquently tonight from President Romney.

### Service of chaplains

"You're young, with your life before you," said the chaplain on a sinking ship. "Here, take this," he said. And with these words the chaplain shoved his life preserver into the hands of an enlisted man, and a few moments later, went down with the ship.

"The date was February 3, 1943. The tragedy was the torpedoing of the American troop ship *Dorchester*. The chaplain was one of four, all of whom said in effect the same thing, gave up their life preservers, and sacrificed their lives: one was a Catholic; two were Protestants; one was Jewish.

"Their heroism was a dramatic example of chaplains' action in an emergency and it has become known everywhere. But chaplains' day-to-day service for the men in the armed forces is less well understood, and it is important to all of us." (Source unknown)

Should any of you young men get into the military, I want you to know that we have LDS chaplains also in the armed services; and we hope you'll stay close to them because generally they are men of power and strength.

### Early beginning

It is not necessary to wait until one is legal age to begin to build his life. It should begin in his infancy and his childhood.

It's interesting to note that Jesus, the Lord, was only 12 when he went to the temple, and only 33 when he was crucified. It is interesting to note that the Prophet Joseph Smith received his divine revelation at less than 15 years; he was only 18 years old when Moroni came to visit him and tell him of the plates. He was only 22 years of age when he received the gold plates and the great responsibility that came with them. He was only 24 years old when he published the Book of Mormon and a little over 24 when he organized the kingdom of God upon the earth according to revelation.

It's also most interesting to know that his first apostles were young men, relatively young, from 29 to 36. It's almost unbelievable how young and yet mature and strong and personable.

### The making of a man

The making of a man out of a boy—you've all seen missionaries come and go, thousands, tens of thousands of them. Missionary work does this, if they will yield. How often have you said goodbye to a 19-year-old boy going into the mission field and two years later met a man returning, who stood tall and strong and high and purposeful.

The leader of a big concern in this country answered the question propounded to him: "How do you make a man of a boy?" The question was termed slightly differently: "What is it that makes a man a real man?" I liked his answer:

"There are many things, but perhaps the inner voice he listened to as a young boy was most important of all. That voice we call conscience, and it directs one's thoughts. What one thinks may find expression in actions. Since repeated actions form habits, the thoughts you are thinking and the things you are doing at this moment tend to reveal the kind of a man you will be.

"Were I asked what a boy needs to do today in order to be a man worthy of

the name tomorrow, I would say: Never lie and never cheat. A liar is a weakling. A cheat is both a weakling and a thief. In finding the courage to honor truth in all things, you are on the way to self-mastery.

"Work hard. Your mind is a storehouse and you stock the shelves. Stock them with quality goods. Remember that the habits of work and study you form today are the ones you will live with tomorrow.

"Have fun. Play active games which require stamina and sportsmanship. Abide by the rules yourself. Demand that others do likewise.

"Honor your Creator. God is the source of all good. The ideals on which the nation is founded stem from him who is the author of Liberty. You can express appreciation for your priceless heritage best by living according to the code of 'Duty, Honor, Country, and God.'

"If you do these, and in all things do your best, the mind and heart and soul you develop will one day be those of a real man." (J. Edgar Hoover, source unknown.)

It is the stance that counts. When one wants to be tall, he starts by stretching himself heavenward. If he wants to be noble, he puts on his noble garments. If he wants to fly, he must get wings. If one wants to be righteous, he needs to put on the cloak of righteousness.

### **Life registered in face**

There is the story told of Lord George Hall of an earlier time. It is a mythical story. Believe it or not, but at least take the lesson if you find one there. "Lord George had led an evil life. He had been a drunkard, a gambler, and a cheat in business, and his face reflected the life he had led. It was a very evil face.

"One day he fell in love with a simple country girl to whom he proposed marriage. Jenny Mere told him that she could never marry a man whose face was so repulsive and so evil-

looking; and also that when she did marry, she wanted a man with a saint-like face, which was the mirror of true love.

"Following a custom of the day, Lord George went down to Mr. Aeneas in Bond Street, London. Aeneas made waxen masks for people, and his skill was so art-perfect that the person's identity was completely hidden. As proof of his skill, it is said that many spendthrift debtors, equipped with his masks, could pass among their creditors unrecognized. Aeneas went to his storeroom, selected a mask, heated it over a lamp, fixed it to Lord George's face; and when Lord George looked in the glass, he had the face of a saint who loved dearly. So altered was his appearance that Jenny Mere was soon wooed and won.

"He bought a little cottage in the country, almost hidden in an arbor of roses, with a tiny garden spot. From then on his entire life changed. He became interested in nature; he found 'sermons in stones, books in brooks, and good in everything.' Formerly he was blasé and life had no interest for him; now, he was engrossed in kindness, and the world around him.

"He was not content with starting life anew, but tried to make amends for the past. Through a confidential solicitor he restored his ill-gotten gains to those whom he had cheated. Each day brought new refinements to his character, more beautiful thoughts to his soul.

"By accident, his former companions discovered his identity. They visited him in his garden, and urged him to return to his old evil life. When he refused, he was attacked, and the mask was torn from his face.

"He hung his head. Here was the end of all; here was the end of his new-found life and his love dream. As he stood with bowed head, with the mask at his feet on the grass, his wife rushed across the garden and threw herself on her knees in front of him. When she looked up at him, what do you suppose

she found? Lo! Line for line, feature for feature, the face was the same as that of the mask. Lines of beauty—regular features.” (Source unknown.)

There is no doubt that the life one leads, and the thoughts one thinks are registered plainly in his face.

### Hearsay

Perhaps I have time to read a few lines here from an article which I thought might be of interest to you.

#### Hearsay

*In every town, in every street,  
In nearly every house, you meet  
A little imp, who wriggles in  
With half a sneer and half a grin,  
And climbs upon your rocking chair,  
Or creeps upon you anywhere;  
And when he gets you very near,  
Just whispers something in your ear—  
Some rumor of another's shame—  
And "Little Hearsay" is his name.  
He never really claims to know—  
He's only heard that it is so;  
And then he whispers it to you,  
So you will go and whisper too.  
For if enough is passed along  
The rumor, even though it's wrong—  
If John tells Henry, Henry—Joe,  
And Joe tells Mary, Mary—Flo,  
And Flo tells Mildred, Mildred—Ruth—  
It very soon may pass for truth.  
You understand, this little elf  
He doesn't say he knows himself,  
He doesn't claim it's really true—  
He only whispers it to you,  
Because he knows you'll go and tell  
Some other whisperer as well.  
And so before the setting sun  
He gets the devil's mischief done,  
And there is less of joy and good  
Around your little neighborhood.  
Look out for "Hearsay!" when he sneaks  
Inside the house—when slander speaks  
Just ask the proof in every case;  
Just ask the name and date and place;  
And if he says he's only heard,  
Declare you don't believe a word,  
And tell him you will not repeat  
The silly chatter of the street.*

*However gossips smile and smirk,  
Refuse to do their devil's work.*

Taken from "Shell Happytime"

### Holding the priesthood

Brethren, I wonder if any of you have ever sung in a male chorus as beautiful as the one this night of 212 male voices. It's been wonderful to meet with you. It's glorious to serve the Lord in this capacity. How privileged we are to hold this precious priesthood, which is greater than that held by kings and emperors. How wonderful it is for every boy to have this privilege with his brothers and father. May God bless you all that the things which have been said this night in this meeting may sink deep into our hearts and that all of us may profit by them.

This is the work of the Lord. I want you boys and you men to know. This is the work of the Lord, and I know it, and I want you to know that I know it. And I think you know it, and together we will go forward to meet our great destiny. God bless you in the name of Jesus Christ. Amen.

### President Spencer W. Kimball

The sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over ninety radio stations will broadcast conference tomorrow morning (Sunday morning) in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of seventy-five million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 tomorrow morning.

In leaving this great priesthood

meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the Returned Missionary Male Choir. We are grateful for this outstanding choir and express sincere thanks for the service you young men have rendered here tonight so nobly.

The choir, with Ladd R. Cropper conducting and Robert Cundick at the organ, will now close this meeting with the song, "Almighty God of Our Fathers," following which Elder S. Dil-

worth Young of the First Council of Seventy will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

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The Returned Missionary Male Choir sang the song, "Almighty God of Our Fathers."

The benediction was pronounced by Elder S. Dilworth Young of the First Council of Seventy.

The conference was then adjourned until Sunday morning at 10 o'clock.

## THIRD DAY MORNING MEETING

### SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock a.m. on Sunday, April 6, 1975.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir, conducted by Jerold Ottley. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

#### President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We extend a cordial welcome to all present this morning in this historic Tabernacle in the Sixth Session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome and acknowledge those who are seated in the overflow congregations in the Assembly Hall and the Salt

Palace and those among the large audiences tuned to this conference by radio and television. Elders Sterling W. Sill and James E. Faust preside in the Assembly Hall, and Elders Joseph Anderson and Loren C. Dunn preside in the Salt Palace.

We acknowledge the presence of special guests here this morning, government, educational, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, which opened these services singing "The Heavens Resound" under the direction of Jerold Ottley with Robert Cundick at the organ, will now render, "Sing Unto God," following which Bishop Victor L. Brown, Presiding Bishop of the Church, will offer the invocation.

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The Tabernacle Choir sang the number, "Sing Unto God." The invocation was offered by Bishop Victor L. Brown, Presiding Bishop of the Church. Following the invocation, the Tabernacle Choir sang the hymn, "O Lord Most Holy," without announcement.

## President N. Eldon Tanner

The Tabernacle Choir has sung the inspiring rendition, "O Lord Most

Holy." We shall be pleased now to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

## President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters everywhere, I invite you to implore the Lord in our behalf while I talk to you for a few moments, for the message I have is important to every living soul in the earth.

### Reality of resurrection

During the current Easter season much has been said about the resurrection. While it is impossible to grasp the full significance of resurrection, its reality should never be far from our thoughts.

Paul, by implication, identified it as a central theme of the gospel of Jesus Christ when to the Corinthians he wrote:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:19-22.)

### What is man?

Let us begin our consideration of this great exposition with the phrase "since by man came death."

"Since by man . . ." What is man? The question has been repeated through the ages.

Job in his torment cried,

"What is man, that thou shouldst

magnify him? and that thou shouldst set thine heart upon him?

"And that thou shouldst visit him every morning, and try him every moment?" (Job 7:17-18.)

And again, "What is man, that he should be clean? and he which is born of woman, that he should be righteous?" (Job 15:14.)

The psalmist echoed, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:4-5.)

### A spirit child of God

The scriptural answer to this question comes through firm and clear. Man is a spirit child of God, clothed in a mortal tabernacle of flesh and bones. This is revealed in the record of his creation. The book of Genesis teaches that there was a spiritual creation of the earth and everything that was to be placed upon it, including man, whose spirit God created "in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

"And [not only man but] every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Lord . . . formed man [that is, his physical body out] of the



dust of the ground, and breathed into his nostrils the breath of life [that was his spirit]; and man became a living soul." (Gen. 2:5-8.)

This accords with modern scripture, which affirms that "the spirit and the body are the soul of man." (D&C 88:15.)

### **What is death?**

"... Since by man came death." What is death? It is the separation of the body and the spirit.

Adam and Eve, when created as living souls, were endowed with the faculty to live forever. They were sinless, pure and holy, worthy to enjoy—and they did enjoy—the society of God their Father. As a matter of fact, he visited them in the Garden of Eden and conversed with and instructed them. This instruction they needed because in their transition from spirits to souls the memories of their past experiences were blotted out.

"Of every tree of the garden thou mayest freely eat," said the Lord to Adam in the garden.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16-17.)

Time will not permit a delineation of the details, but the crucial fact is that Adam and Eve, contrary to the instructions, did eat of the forbidden fruit. In doing so, they took into their bodies food which worked in them such a change that in due time their bodies and their spirits separated; that is to say, their souls died.

This penalty for breaking the commandment passed by inheritance to all of Adam's posterity. Thus, "by man came death."

### **Separation of body and spirit**

When death comes, as it does to all men, the body returns to the earth and the spirit returns to the spirit world.

Separated from its body by death,

the spirit is in a precarious predicament, which the prophet Jacob thus describes:

"If the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself." (2 Ne. 9:8-9.)

Redemption from death—that is resurrection—is, therefore, imperative to man's future happiness.

"Spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy." (D&C 93:33-34.)

### **Redemption of the soul**

Now God, being omniscient, foresaw this predicament. He knew that death would pass upon all men because of Adam's partaking of the fruit of the tree of the knowledge of good and evil. He also knew that for men to suffer forever by reason of death, which they were not responsible for, would be unjust. He, therefore, provided for the redemption of the soul through Christ's death and resurrection.

On this point, he said in a modern revelation: "Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection of the dead.

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things" (D&C 88:14-17), that is, through Christ.

### **Christ not subject to death**

Now who is Jesus Christ, and how could he bring about the resurrection when no other man nor all men put

together could do so? The scriptures respond to these questions. They make it clear that the spirit person Jesus Christ—as are the spirits of all men—is the Son of God, our Eternal Father. In this respect he is like all other men. He differs from all other men, however, by reason of the fact that men's bodies are begotten of mortal men and are, therefore, subject to death, being descendants and inheritors from Adam, while Christ's physical body was begotten of God, our Heavenly Father—an immortal being not subject to death. Christ, therefore, inherited from his Father the faculty to live on indefinitely. He had power over life and death, as witness his own declaration to the Pharisees:

"The good shepherd," he said, "giveth his life for the sheep. . . .

"I am the good shepherd, . . .

" . . . and I lay down my life for the sheep. . . .

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, . . . I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:11, 14-15, 17-18.)

Since man—being subject to death—could not raise his body from the grave, Jesus came to earth and voluntarily gave his life to atone for the fall of Adam, thereby implementing the power of resurrection.

### **Appeared to many**

The first evidence of his victory over the grave was, of course, his own resurrection, concerning the reality of which there is much evidence. He was both seen and heard by Mary. (See John 20:11-17.) He met the women on their way to tell the disciples about the empty tomb. To them he spoke. "And they came and held him by the feet, and worshiped him." (See Matt. 28:9-10.) He walked and conversed with the two disciples on the way to Emmaus. (See Luke 24:13-16, 28-32.) He appeared to his apostles at least twice, once when

Thomas was absent and again a week later when he was present. He talked to them, showed them his hands and feet. At his request, "they gave him a piece of a broiled fish, and of an honeycomb.

"And he took it, and did eat before them." (See Luke 24:36-43 and John 20:26-29.)

He hosted the seven disciples at the Sea of Tiberias. (John 21:1-22.) On one occasion, he was seen by more than 500 people at once. (1 Cor. 15:6.) "He was seen of Cephas" (1 Cor. 15:5), of James (1 Cor. 15:7), and of Paul (1 Cor. 15:8). On the Galilean mountain, he commissioned the "eleven" to "teach all nations." (See Matt. 28:16-20.)

Finally, "he led them out as far as . . . Bethany, and he lifted up his hands, and . . . while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:50-51.)

Following his postresurrection ministry in the land of Jerusalem, he visited and administered among the Nephites in America.

Marvelous and inspiring as is the record of the resurrection of Jesus, of equal significance is the assurance that the power of resurrection, which he implemented, was to be and is universal. Such is the promise.

And Matthew reports that "the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Jesus himself, during his mortal ministry, had said:

"The hour is coming, in the which all who are in their graves shall hear [my] voice,

"And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust." (John 5:28-29, Inspired Revision.)

### **In America**

During his postresurrection ministry in America, he emphasized this vital

truth of the universal resurrection by directing his Nephite disciples to insert in their records, which they had failed to do, Samuel's prophecy concerning the resurrection of others and its fulfillment. The omitted statement to which he referred was that one of the signs to be given to the Nephites of his crucifixion was that "many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many." (Hel. 14:25.)

Now his Nephite disciples said: "Yea, Lord, Samuel did [so] prophesy . . . to thy words, and they were all fulfilled." (3 Ne. 23:10.)

### Christ in Millennium

John the Revelator concludes the account of his vision of the resurrection, to occur at the beginning of the Millennium—which is not far ahead now—by saying:

"And they lived [those who came forth in the resurrection preceding the Millennium—they lived] and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:4-5.)

At which time he added:

"And I saw the dead, small and great, stand before God; . . .

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." (Rev. 20:12-13.)

Amulek, speaking to Zeezrom, said:

"The death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, . . .

"This [resurrection] shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous." (Al. 11: 42-44.)

In this manner will be fulfilled Paul's declaration:

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:21-23.)

Man's soul is thus assured of immortality. Christ has completed the first part of his "work and . . . glory [which he declared to Moses was]—to bring to pass the immortality and [the] eternal life of man." (Moses 1:39.)

Great is the debt we owe to our Redeemer for our resurrection. But this is not the final goal. Attaining to immortality is a prerequisite to, but it is not necessarily the same as attaining eternal life. *Immortality* denotes length of life—deathless. *Eternal life* denotes quality of life—the quality of life God enjoys.

### Three kingdoms

There are three kingdoms of differing degrees of glory in the world to come. The telestial—which is the lowest; the terrestrial—the middle; and the celestial—the glory enjoyed by Deity. Each kingdom of glory is governed by law.

Men will be judged in the spirit world and rewarded according to their works. In the resurrection, their bodies will be quickened by the glory of the kingdom, the laws which they have obeyed during this temporal, mortal life. (See D&C 88:17-32.)

The gospel of Jesus Christ, as revealed to and taught by the prophets from Adam to the meridian of time, as taught and demonstrated by Jesus during his mortal ministry, and as restored in this the dispensation of the fulness of times, which gospel is today being authoritatively taught and administered throughout the world by The Church of Jesus Christ of Latter-day Saints, is the

celestial law as it applies to men, human souls in mortality.

Obedience to this law is a prerequisite to resurrection with a celestial body. Great will be the glory of those who attain it, and sad indeed will be those who do not attain it. The Prophet Joseph Smith, in remarks at a funeral, said that "the disappointment of hopes and expectations at the resurrection would be indescribably dreadful." (*History of The Church of Jesus Christ of Latter-day Saints*, 6:51.)

Many of these laws have been presented and discussed at this conference and more will be. May we hearken to and obey them.

In conclusion now, I bear my personal witness to the truth of these things which I have uttered. I know by the spirit of the Holy Ghost that they are true. Jesus lives; he is the Son of God. He came to earth as the Only Begotten of the Father. He conquered death, raised his own body from the grave, and implemented the power of resurrection for all men.

I know that through his suffering in Gethsemane and during his crucifixion

he brought about the means by which, through repentance and obedience to the laws of his gospel, we may be raised not only to immortality but also to eternal life, which is the greatest of all the gifts of God. To this I bear solemn witness in the sacred name of Jesus Christ, our Redeemer. Amen.

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The Tabernacle Choir sang the hymn, "Arise, My Soul, Arise."

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### President N. Eldon Tanner

We have heard from President Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Arise, My Soul, Arise."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

## Elder Marvin J. Ashton

Of the Council of the Twelve

In response to a recent greeting of, "How are things going?" a long-time acquaintance responded with, "If I can just get through this month, I think things will be all right." This comment reminded me that over the years this has been a continuing attitude with this man. I have never heard him express any pleasure or satisfaction in now or today.

### Eternity is in process

This brief association brought to mind a notion commonly shared by many that the best of life is just ahead, over the next hill, a few years away, retirement, tomorrow, next month,

when I turn 16, or next summer. We become actively engaged in the pastime of conditioning ourselves to believe that happiness and achievement are always somewhere in the future. There is an attitude of tolerating today, even looking past today in anticipation of a better tomorrow.

To people so inclined, the better future may never come. The pleasant future belongs to those who properly use today. We need to find the abundant life as we go along. How can we be happy tomorrow if our "nows" are filled with self-inflicted unhappinesses and unwise delays? Generally speaking, those inclined to count their daily blessings have more to count be-

cause they help make more possible as they learn gratitude. A constant waiting for a brighter future may cause us to lose the beautiful today. Some spend so much time getting ready to live for an unknown future, too late they discover there is no time to live. Very often in our anxiousness for the joys of the future we run away from the very things we are wanting and needing today. An appropriate examination of the passing moment will prove it leads to eternity. We need to constantly remind ourselves eternity is in process now.

### **Do not delay repentance**

When the wise counsel "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D&C 58:27) was said, the time structure referred only to now, today, and without delay. How unwise are those who want to delay repentance until tomorrow. With each passing day the process becomes more difficult to pursue. Most of our hurts and misunderstandings could be cleared away if treated today instead of waiting for them to go away tomorrow.

To live more fully each hour and to glean the most from each day is wisdom. How unwise we are to waste our todays when they determine the significance of our tomorrows. We should wisely live a day at a time because that is all we have. While our families are available to us we should take time to develop oneness, unity, and character. Girls of today are the women of tomorrow. Boys of today are the men of tomorrow. The kind of men and women we produce for the future depends on how they are taught to use today. How fortunate a child is to be raised in a home where love, respect, honor, integrity, and commitment are appropriately displayed each day. Mothers and fathers, we invite you to enjoy the fruits of improved parent-child relationships beginning now. Mothers and fathers classified as truly

wonderful by appreciative children earn that rating by daily performance rather than by threat, procrastination, or purchase. We never give our children a lift when we give them a free ride.

If we have good health, we should enjoy it. If we do not have good health, we should begin now to anxiously try to improve it. What a thrill it is to see people all around achieving, conquering, and overcoming through proper daily action, self-discipline, and total commitment. Progression and achievement belong to those who have learned to use the opportunity of now. Our strides of today will determine our locations tomorrow. Let me share with you an example of the results of daily determination and performance.

### **Story of Olympic winner**

In 1960 the Olympics were held in Melbourne, Australia. There on the winner's platform in the spotlight one day stood a beautiful, tall, blonde American girl. She was being presented a gold medal, symbolic of first place in worldwide competition. As she stood there, some boys whistled and others were heard to say, "There's a gal who has everything."

Tears ran down her cheeks as she accepted the recognition. Many thought she was touched by the victory ceremony. The thing most of the audience did not know was the story of her determination, self-discipline, and daily action. At the age of five she had polio. When the disease left her body, she couldn't use her arms or legs. Her parents took her daily to a swimming pool where they hoped the water would help hold her arms up as she tried to use them again. When she could lift her arm out of the water with her own power, she cried for joy. Then her goal was to swim the width of the pool, then the length, then several lengths. She kept on trying, swimming, enduring, day after day after day, until she won the gold medal for the butterfly stroke—one of the most difficult of all

swimming strokes—in Melbourne, Australia.

What if Shelly Mann had not been encouraged to achieve at age five and to continue and overcome? What a tremendous asset were parents who assisted her in the importance of now and today in preparation for tomorrow.

### Importance of NOW

In recalling some of the Savior's well-known teachings, the word *now* can be appropriately added to emphasize their impact. "If ye love me, keep my commandments" . . . NOW. (See John 14:25.) "Go ye into all the world, and preach the gospel to every creature" . . . NOW. (See Mark 16:15.) "Come, follow me" . . . NOW. (See Luke 18:22.) Truly, if we love God, we will serve him . . . NOW.

There are those among us, though they would deny it, who are hungry for fellowship and activity in the Church today. They need us and we need them. It is our duty and blessing to help them find the way now. We and they are God's sheep, and we can best be fed and led together. Today is the time to let them know we care and that the Lord loves them. He stands anxious to forgive and welcome in the processes of repentance. God give us the courage to act now.

### Take time for God

There is an urgency today for all of us to take time for God. Wise are those who will use God's ways to insure his eternal companionship tomorrow. The time to become acquainted and know God is today. To achieve true abundance, life must be lived a day at a time in God's companionship.

### No Time for God

*No time for God?  
What fools we are, to clutter up  
Our lives with common things  
And leave without heart's gate  
The Lord of life and Life itself—  
Our God.*

### No time for God?

*As soon to say, no time  
To eat or sleep or love or die.  
Take time for God  
Or you shall dwarf your soul,  
And when the angel death  
Comes knocking at your door,  
A poor mishapen [sic] thing you'll be  
To step into eternity.*

Norman L. Trott, *Best Loved Religious Poems* (New York: Fleming H. Revell Co., 1933), p. 65

As we take time for God, we will become more like him. Robert Louis Stevenson is credited with saying, "Saints are sinners who kept trying." It was our Savior Jesus Christ who said, "If ye continue in my word, then are ye my disciples indeed." (John 8:31.)

### Now is time for action

Brothers and sisters, the message is loud and clear. If we work, serve, improve now—each hour, each day will lead us onward and upward to a significant tomorrow in his paths. Today is the time for decision. Now is the time for action. Believe me when I tell you God is well pleased when he sees us using our time wisely.

With some he is not well pleased because they fear being anxiously engaged in his paths. Some of us who are willing to listen to a prophet's voice, even President Spencer W. Kimball, are disappointing to God when we lack the courage and desire to apply the counsel now, even today. We make a big mistake when we allow ourselves to believe it will be easier to start back tomorrow rather than today.

One of the easiest ways back is to come back with others. Some of the greatest pleasures we can know are to render special human services on purpose today and let them be found out by accident some tomorrow. By adopting this way of life our friends will lift us each day as we see their new attitudes, accomplishments, and enjoy their associations.

**Start today***Just for Today*

*Lord, for tomorrow and its needs,  
I do not pray;  
Keep me, my God, from stain of sin,  
Just for today.  
Let me both diligently work,  
And duly pray.  
Let me be kind in word and deed,  
Just for today.  
Let me be slow to do my will,  
Prompt to obey;  
Oh keep me in Thy loving care,  
Just for today.  
Let me no wrong or idle word,  
Unthinking say,  
Set Thou a seal upon my lips,  
Just for today.  
So, for tomorrow and its needs,  
I do not pray;  
But keep me, guide and love me, Lord,  
Just for today.*

Sybil F. Partridge, "Just for Today" [song],  
(New York: Sam Fox Co.)

These choice words of Sybil F. Partridge should be an inspiration to all of us. What a blessing it would be in so many lives if "just for today" we could look to God instead of gold, if "just for today" the craze for power, possession, advantage, and worldly status could be replaced with eternal pursuits and treasures.

When we have plans or tendencies that are money-oriented and look forward to all the things that money will buy, it's a good time to stop and ask if in the pursuit we are losing the things money won't buy. In our daily commitments to money and the accumulation of worldly goods and acclaim "to insure a happy future," we may be passing by in our daily conduct the things we are trying to find. Some who are missing quality life as they go along may well miss it altogether.

Remember, tomorrow is connected with today, and what we do with today determines the tomorrow. I share from Alma, chapter 34, verses 32 and 33:

"For behold, this . . . is the time for

men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . do not procrastinate the day of your repentance." The best of life is not just around the corner, when I go on a mission, after marriage, after the house is paid for, after the recession is over, or after the children are raised. The best of life is now. Today is the time to really start living. Today is the time to get a head start on tomorrow. The future belongs to those who know how to live now. There are no unimportant days in the lives of the anxiously engaged.

There is a tendency on the part of many today, worldwide, to postpone appropriate actions and commitments until international unrest settles. To those so inclined, may I suggest "His business" must and does roll forward. It knows no boundary. It knows no time barriers. The time and climate for action is now. There is an urgency for us to thrust in our sickles and prepare the earth for his purposes.

**Follow Him**

Brothers and sisters, listen again with me to his timeless invitation, yes, to his master's touch: "Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

"And *straightway* they forsook their nets, and followed him." (Mark 1:16-18. *Italics added.*)

God help us to forsake our procrastinating ways and straightway follow him. Now is the time to serve the Lord. I bear witness to you that I know these truths better today than I did yesterday, and I leave you my testimony now in the name of Jesus Christ. Amen.

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The Tabernacle Choir sang the hymn, "Lo! The Mighty God Appearing," without announcement.

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## President N. Eldon Tanner

We have just listened to Elder Marvin J. Ashton of The Council of the Twelve, followed by the Choir singing, "Lo! The Mighty God Appearing." The Choir and congregation will now join in singing, "Oh Say, What Is Truth?" following which we shall hear from Elder J. Thomas Fyans, Assistant to the Twelve.

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The Tabernacle Choir and con-

gregation sang the hymn, "Oh Say, What Is Truth?"

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## President Tanner

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this the Sixth Session of the 145th Annual Conference of the Church.

We shall now hear from Elder J. Thomas Fyans, Assistant to the Twelve.

## Elder J. Thomas Fyans

Assistant to the Council of the Twelve

We have just finished singing a hymn with a most interesting title, "Oh, Say What Is Truth." Truth has been defined as a knowledge of things past, present, and future. How may we gain a knowledge of past, present, and future? Knowledge of things past comes by careful study. Knowledge of things present comes from careful observation. Knowledge of things future comes from being aware of prophetic utterances. I should like to talk about truth.

### Pure knowledge

As I have flown over the beautiful land of South America, time and time again I have been impressed with the aerial view of the mighty Amazon River. Not only is this Amazon the greatest river in the world, but even many of its tributaries are great rivers in their own right and are navigable for many miles.

One interesting feature about these rivers is their different colors. The Madeira, for example, is called a white river because its waters carry fine clay particles along its course. The black color of the Rio Negro comes from decaying organic materials picked up in the forests through which it passes. Still other rivers flow over white sands and

often appear emerald green or turquoise blue.

Just as these rivers are colored by the substances picked up as they flow along, so the streams of our thoughts are colored by the material through which they are channeled. The scriptures indicate that as a man "thinketh in his heart, so is he." (Prov. 23:7.) The material we read has a great effect on the nature of our thoughts. We therefore need to be concerned not only with avoiding unwholesome literature, but we must fill our minds with pure knowledge, and we must see that our children do the same.

### Learning from scriptures

That is why we have been commanded to search the scriptures. The Prophet Joseph Smith challenged us to learn more about the Savior and his plan for us when he said, "Search the scriptures—search the revelations . . . and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and . . . will not . . . be dependent on man for



the knowledge of God; nor will there be any room for speculation. . . . For when men receive their instruction from Him that made them, they know how He will save them." (*Teachings of the Prophet Joseph Smith*, pp. 11-12.)

Through our scripture study we will come to consider these great leaders of the scriptures as our personal friends, and their messages will take on new and added meaning. We will learn that people of days gone by were not so different from people we know today.

### Spirituality returns

The living prophet of our Heavenly Father, President Spencer W. Kimball, is a great student of the scriptures and a living example to each of us. On one occasion he counseled us, "[When we get] casual in our relationships with [God] and when it seems that no divine ear is listening and no divine voice is speaking, [we are] far, far away. If [we will] immerse [ourselves] in the scriptures, the distance narrows and the spirituality returns." ("What I Hope You Will Teach My Grandchildren and All Others of the Youth of Zion," an address to Seminary and Institute personnel at Brigham Young University, 11 July 1966.)

### David's faith

May I quote an oft-repeated illustration that is worthy of repetition. David, the shepherd boy, visited the battlefield where the Philistines were engaged in combat against the house of Israel. He heard the boast of the Philistine champion, Goliath, who defied the armies of Israel.

"Who is this . . . Philistine, that he should defy the armies of the living God?" David asked, and he said to Saul, "Thy servant will go and fight with this Philistine."

"[But] thou art but a youth," Saul replied, "and [the Philistine is] a man of war."

"[I have killed both a lion and a

bear single-handedly.] The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will [also] deliver me out of the hand of this Philistine," assured David.

With Saul's blessing, David moved to the field of battle, and when Goliath saw David, he taunted, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (1 Sam. 17:26, 32-33, 37, 44.)

"David hasted, and ran toward the army to meet the Philistine." (1 Sam. 17:48.) I think it is significant that the scriptures indicate this young boy who was on the Lord's errand did not merely saunter, nor walk, but he actually *ran* and conquered. David had faith.

### Examples in scripture

The scriptures are replete with examples of other great men of God who maintained this same rapid pace and felt this same sense of urgency as they served the Lord.

When Abraham saw three messengers of God approaching, "he *ran* to meet them." (Gen. 18:2. Italics added.)

When the angel announced the birth of the Savior to the shepherds, these men "*came with haste*, and found Mary, and Joseph, and the babe lying in a manger." (Luke 2:16. Italics added.)

When Mary Magdalene entered the empty tomb and *ran* to tell Peter and John what had happened, the two apostles "*ran both together*" to see. (John 20:2-4. Italics added.)

### Lengthen our stride

The good news of the gospel throughout the ages has been accompanied with a rapid pace and a sense of urgency. The Prophet Joseph Smith exhibited this haste as well as have all modern-day prophets. This same sense of urgency is apparent in increased intensity in the life of our living prophet, Spencer W. Kimball, who has

challenged us to "lengthen our stride" in furthering the work of the kingdom of God. He is running to the battle as did David. He has sounded the trumpet, and we must all respond.

Now, if I may, I would like to return to the analogy of the rivers. Some rivers are sluggish and meander through low places. Their waters are dirty and full of debris. These do not furnish the electricity that brightens our cities and serves our many needs.

Other rivers flow down from the high places, tributaries adding to their volume as they flow. Their current is strong, and as a result these furnish electricity for our needs and great ships sail upon them carrying the products of man's labor.

### **Sense of urgency**

Where do the streams of our thoughts flow? Are we reading the scriptures? Are we listening to the counsel of our present-day prophet? Are we catching the vision of really living the gospel? Are we feeling the sense of urgency—an urgency to repent, to share the gospel, to prepare for the second coming of the Savior, to obey all God's commandments?

As we read the scriptures, our thoughts are lifted heavenward by the counsel of the prophets. Great prophets have abounded in the land during the course of history. Abraham was a seer, and he passed the blessings he received on to his posterity through the ages. Isaac responded, as did Jacob and Joseph. Prophetic utterances were given us by Jeremiah and Isaiah and Malachi and others. Revelations were given to us by John.

These were all great prophets, but

there is a prophet in the land today who gives prophetic utterances, reveals the mind of the Lord to us, and through his seership, propels us to the future. This prophet is the voice of the Lord in the world today. From whence comes his inspiration? From the Lord Jesus Christ, who is the head of this church, which bears his name. The Savior lives. He has restered the Church in its fullness.

### **Catch the glow**

Two categories of listeners are hearing my voice today: present members of the Church, future members of the Church. The scriptures talk about you. They say your eyes shall see. The scriptures say your ears shall hear. The scriptures say your heart shall be penetrated. (See D&C 1:2.) And the scriptures say *you will respond*.

Why not color your thoughts with eternal, prophetic utterances and truths this very day?

Come, catch the glow of the warmth of the gospel. There is a living prophet in the land today who represents the Savior upon the earth. His prophetic utterances are scripture; they have a sense of urgency. And I bear you this witness humbly in the name of the Lord Jesus Christ. Amen.

### **President N. Eldon Tanner**

We have just listened to Elder J. Thomas Fyans, Assistant to the Twelve.

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. Following Elder Tuttle, Elder Gordon B. Hinckley of the Council of the Twelve will be heard.

## Elder A. Theodore Tuttle

Of the First Council of the Seventy

There is a large relief sculpture on the wall of the church I attended as a boy. It depicts the Savior and the woman of Samaria at Jacob's well. As a little boy, I pondered on the tree, the well, the Savior, the woman, the city in the distance, and the approach of the disciples. As I grew older, I learned more about the account as recorded in John. In later years I have reflected on the message the Savior taught the woman of Samaria.

"Jesus saith unto her, Give me to drink." The woman was amazed that he would talk to her. The Master said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:7, 9-10.) It is evident that she was talking about well water and he was talking about "living water."

### Story of famished sailors

This difficulty of understanding about water recalls the story of a sailing ship that had become disabled in a storm. It drifted aimlessly for many days. The crew and passengers became famished and parched from lack of food and water. Finally another ship came into view. They signaled frantically for water. The other ship replied, "Let down your buckets where you are." This communication made no sense at all, for they supposed they were far out to sea in typical ocean water. Again the famished ones requested water. Again the signal came, "Let down your buckets where you are." They could not know that they had drifted into the mouth of a great river and that the water beneath them was fresh and could save their lives. The water of life lay just beneath them, yet they were dying for lack of this knowledge.

Like those passengers, multitudes of people are thirsting for "living

water," and they know not where to find it. Like the people on the other ship, we are signaling that we have found the "living water." It has brought us the abundant life. It has made us happy, healthy, and serene. We who enjoy the abundant life want to share this happiness. You, too, may want to drink of this "living water."

### Answers in the Church

A friend of mine told me this experience: A financially successful man came home from work one day and said, "Dear, there has got to be more to life than just getting up, going to work, making money, watching TV, eating and sleeping, and then doing it all over again! We have all the money we need. Why doesn't this satisfy us? Somehow we are missing the purpose of life. What is our dilemma? Could it be possible that it is religion we are missing?" In the conversation that followed, his wife mentioned the Mormons. After serious investigation, they soon found satisfying answers to their questions and joined the Church.

You ought to know that the greatest problem in The Church of Jesus Christ of Latter-day Saints is the problem of growth. The Church needs to complete a building nearly every day in order to keep up with the growth. Although the Church has been maligned and scoffed at over the years, today it is becoming recognized as the one church whose members enjoy the abundant life spoken of by the Savior.

In the next few minutes I would like to explain why this message appeals to people.

### Strengthens the family

This message appeals to men because in the Church you are the head of your family. Your proper role is provider, spiritual leader, father. In the

Church, the priesthood is available. For instance, you may baptize your children, bless you wife when she is ill, perform other church ordinances.

When you join the Church, you are generally called to positions of service as an officer or teacher. You are able to give talks in church or visit other families and see to their temporal and spiritual needs. You soon discover that everything about the Church strengthens your family. You will enjoy a weekly family home evening. You will find strength and peace in daily family prayer.

This message appeals to men because in the Church you become a better man. You are better physically because you keep the Word of Wisdom and avoid those things harmful to your body. You are better spiritually because your goals are clarified. You learn more about your relationship with your Heavenly Father. You are motivated to be a more understanding father, a more faithful husband. You will find that the Church fills every need and fosters every virtue of manhood.

The Church appeals to you women because you find your true identity as a woman and a person. You are glorified in your unique role as a wife and mother. Whether you are married or single, you will be a member of the oldest and largest women's organization in the world. You will continue to learn in fields of special interest to women: cultural refinement, spiritual living, social relations, and homemaking. The feminine virtues of a woman are strengthened by the Church. Your companionship with your husband can be eternal, as also your relationship to your family. You will have an outlet for your special talents of compassionate service in satisfying ways that develop and fulfill your womanly virtues.

### **All participate**

And now to you young people. In the Church you will find that you won't sit in the bleachers and watch. You will

be on the team. You will play basketball and softball, baseball and tennis, checkers and Ping-Pong, volleyball and golf. There is much to do. You will be able to help with service projects. You will give talks, be in plays, sing in choruses, compose skits. You are the leaders, advised by adults. You young men get to be missionaries and declare the gospel of Jesus Christ someplace in the world for two years at your own expense. You young ladies get to give them up while they serve. Somehow all this works out well and makes better marriage partners of both.

In a lonely world, brotherhood in the Church really means something. Everyone needs to be loved. Everyone needs to be needed. Everyone has some kind of talent and wants to use it. Somehow in the magic of this marvelous organization you can find your place and make your contribution. When you serve, you find purpose to life. The Church hath need of every member. (See D&C 84:110.) You need not be alone. We are a busy and active people and love to serve each other. Whether you are young or old, married or single, you are needed in the Church. You get involved in wholesome activities that build and strengthen friendships.

People live longer nowadays. There are more older people. You who are older are not left without something to do. We need the power and energy of youth. We also need the wisdom of age. Classes need both teacher and students. You never cease to learn in the Church. We need you. Many people work in the temple each day. The temple environment is next to heaven itself, and you associate among the best.

### **Lead nation in health**

Despite medical marvels, ill health and early death still rob men not only of life but of the zest for life. We are a healthy people. I quote briefly from a recent report in the *Washington, D.C. Post*: "Mormons neither drink nor

smoke, and they stress clean living. They also die of cancer at half the rate of other Californians. This is not surprising, since many cancers—especially cancer of the lungs, one of the biggest killers—have been linked to tobacco and alcohol.

"Moreover, among Mormons in Utah, the annual cancer rate is approximately 2 Mormons for every 3 non-Mormons." ("Lower Cancer Toll Is Found for Mormons in Calif. Study," Nov. 18, 1974.)

Dr. Harry Schwartz, professor of the College of Physicians and Surgeons, has said, "Statistics show Utah is the healthiest state in the 48, if not the entire union. If you believe the statistics, any sensible person would pack up and move to Utah." He suggested three areas which might be looked into as part of the explanation—the Mormon dietary laws, genetics, and the lack of poverty. (*Salt Lake Tribune*, Sept. 21, 1974.) Our health record is unusual.

We believe and obey a revelation from God. It says "wine or strong drink . . . is not good. . . . Tobacco is not for the body, . . . hot drinks (meaning tea and coffee) are not for the body." (D&C 89:5-9.) Obedience to this law qualifies us to receive the promised blessings: we shall receive health, wisdom, strength, and protection. (See D&C 89:18-21.) We do not worry. We have an inner peace and quietude. Even knowing the calamities we may face, we know we will have the promised blessings and protection of the Lord.

### **True and living church**

The Church appeals to people—because it is true! All of the other reasons are secondary to this one.

The Church was founded by God the Eternal Father and his Son Jesus Christ through a personal visitation to the earth. They called Joseph Smith to be a prophet. The Church contains the fulness of the gospel. All the principles and ordinances that pertain to the abundant life are here. The Church is

built upon the foundation of apostles and prophets. The priesthood authority rests with the Church. The restoration and rise of the Church in the latter days fulfills scriptural prophecy. The other scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price clarify and sustain the Bible. They testify that Jesus is the Christ.

In the latter-day scriptures the Lord speaks of "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased." (D&C 1:30.) There is much difference between a dead and living church. While one may have the form and shape, the ritual and dimension, the living church has life. A living prophet leads the Church today. There is a vibrant, living movement to it, a captivating spirit about it, a glory to it that lifts and builds and helps and blesses the lives of all it touches. The Church will move forward to its divine destiny with or without you, because it is true. Everything else in the Church is built upon the foundation of truth. That is why the Church grows so rapidly. That is why the message appeals to families. That is why, in the lonely world, brotherhood means so much. That is why we have a feeling of calm assurance, purpose, and peace.

### **Personal testimonies**

Every member is entitled to a personal testimony that these things of which I have spoken are true.

We have tasted of the living water, for we know the source. Like those on the rescue ship, we signal to you, "Let down your buckets where you are." Like the passengers on the ill-fated ship, it may seem strange to you to learn that salvation has been so near to you all the time. Listen to the message. Try to understand it. Honestly test the truth of our message. You may drink freely of the waters of life found in the living Church. We invite all men to come and share our joy and truth and peace. I

bear my solemn testimony that it is found in the Church, in the name of Jesus Christ. Amen.

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The Tabernacle Choir sang the hymn, "He Who Would Valiant Be," without announcement.

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## President N. Eldon Tanner

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy, followed by the Tabernacle Choir singing, "He Who Would Valiant Be." We shall now be pleased to hear from Elder Gordon B. Hinckley of the Council of Twelve Apostles. He will be our concluding speaker.

## Elder Gordon B. Hinckley

*Of the Council of the Twelve*

This has been a great meeting, and I humbly pray that the Spirit of the Lord will prompt me that the things I say may be complementary to the wonderful things which we have heard.

### Cross as symbol of Christ

We recently held an open house in the Arizona Temple. Following a complete renovation of that building, nearly a quarter of a million people saw its beautiful interior. On the first day of the opening, clergymen of other religions were invited as special guests, and hundreds responded. It was my privilege to speak to them and to answer their questions at the conclusion of their tours. I told them that we would be pleased to answer any queries they might have. Many were asked. Among these was one which came from a Protestant minister.

Said he: "I've been all through this building, this temple which carries on its face the name of Jesus Christ, but nowhere have I seen any representation of the cross, the symbol of Christianity. I have noted your buildings elsewhere and likewise find an absence of the cross. Why is this when you say you believe in Jesus Christ?"

I responded: "I do not wish to give offense to any of my Christian brethren who use the cross on the steeples of their cathedrals and at the altars of their chapels, who wear it on their vestments,

and imprint it on their books and other literature. But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the living Christ."

He then asked: "If you do not use the cross, what is the symbol of your religion?"

### Lives of our people

I replied that the lives of our people must become the only meaningful expression of our faith and, in fact, therefore, the symbol of our worship.

I hope he did not feel that I was smug or self-righteous in my response. He was correct in his observation that we do not use the cross, except as our military chaplains use it on their uniforms for identification. Our position at first glance may seem a contradiction of our profession that Jesus Christ is the key figure of our faith. The official name of the church is The Church of Jesus Christ of Latter-day Saints. We worship him as Lord and Savior. The Bible is our scripture. We believe that the prophets of the Old Testament who foretold the coming of the Messiah spoke under divine inspiration. We glory in the accounts of Matthew, Mark, Luke, and John, setting forth the events of the birth, ministry, death, and resurrection of the Son of God, the Only Begotten of the Father in the flesh. Like Paul of old, we are "not

ashamed of the gospel of [Jesus] Christ: for it is the power of God unto salvation." (Rom. 1:16.) And like Peter, we affirm that Jesus Christ is the only name "given among men, whereby we must be saved." (See Acts 4:12.)

### **Scriptures proclaim Christ**

The Book of Mormon, which we regard as the testament of the New World, setting forth the teachings of prophets who lived anciently in this Western Hemisphere, testifies of him who was born in Bethlehem of Judea and who died on the Hill of Calvary. To a world wavering in its faith, it is another and powerful witness of the divinity of the Lord. Its very preface, written by a prophet who walked the Americas a millennium and a half ago, categorically states that it was written "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations."

And in our book of modern revelation, the Doctrine and Covenants, He has declared himself in these certain words: "I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world." (D&C 19:1.)

In light of such declarations, in view of such testimony, well might many ask, as my minister friend in Arizona asked, if you profess a belief in Jesus Christ, why do you not use the symbol of his death, the cross of Calvary?

### **Must remember Christ**

To which I must first reply, that no member of this Church must ever forget the terrible price paid by our Redeemer who gave his life that all men might live—the agony of Gethsemane, the bitter mockery of his trial, the vicious crown of thorns tearing at his flesh, the blood cry of the mob before Pilate, the lonely burden of his heavy walk along

the way to Calvary, the terrifying pain as great nails pierced his hands and feet, the fevered torture of his body as he hung that tragic day, the Son of God crying out, "Father, forgive them; for they know not what they do." (Luke 23:34.)

This was the cross, the instrument of his torture, the terrible device designed to destroy the Man of Peace, the evil recompense for his miraculous work of healing the sick, of causing the blind to see, of raising the dead. This was the cross on which he hung and died on Golgotha's lonely summit.

### **His sacrifice for all**

We cannot forget that. We must never forget it, for here our Savior, our Redeemer, the Son of God, gave himself a vicarious sacrifice for each of us. But the gloom of that dark evening before the Jewish Sabbath, when his lifeless body was taken down and hurriedly laid in a borrowed tomb, drained away the hope of even his most ardent and knowing disciples. They were bereft, not understanding what he had told them earlier. Dead was the Messiah in whom they believed. Gone was their Master in whom they had placed all of their longing, their faith, their hope. He who had spoken of everlasting life, he who had raised Lazarus from the grave, now had died as surely as all men before him had died. Now had come the end to his sorrowful, brief life. That life had been as Isaiah had long before foretold: He was "despised and rejected of men; a man of sorrows, and acquainted with grief."

"... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." (Isa. 53:3, 5.) Now he was gone.

We can only speculate on the feelings of those who loved him as they pondered his death during the long hours of the Jewish Sabbath, the Saturday of our calendar.

## Greatest miracle in history

Then dawned the first day of the week, the Sabbath of the Lord as we have come to know it. To those who came to the tomb, heavy with sorrow, the attending angel declared, "Why seek ye the living among the dead?"

"He is not here. . . he is risen, as he said." (Matt. 28:6.)

Here was the greatest miracle of human history. Earlier he had told them, "I am the resurrection and the life." (John 11:25.) But they had not understood. Now they knew. He had died in misery and pain and loneliness. Now, on the third day, he arose in power and beauty and life, the first fruits of all who slept, the assurance for men of all ages that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

On Calvary he was the dying Jesus. From the tomb he emerged the living Christ. The cross had been the bitter fruit of Judas' betrayal, the summary of Peter's denial. The empty tomb now became the testimony of His divinity, the assurance of eternal life, the answer to Job's unanswered question: "If a man die, shall he live again?" (Job 14:14.)

## Master of life

Having died, he might have been forgotten, or, at best, remembered as one of many great teachers whose lives are epitomized in a few lines in the books of history. Now, having been resurrected, he became the Master of Life. Now, with Isaiah, his disciples could sing with certain faith: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Fulfilled were the expectant words of Job: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and

mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

Well did Mary cry, "Rabboni!" (John 20:16) when first she saw the risen Lord, for master now he was in very deed, master not only of life, but of death itself. Gone was the sting of death, broken the victory of the grave.

The fearful Peter was transformed. Even the doubtful Thomas declared in soberness and reverence and realism, "My Lord and my God!" (John 20:28.) "Be not faithless, but believing" (John 20:27) were the unforgettable words of the Lord on that marvelous occasion.

There followed appearances to many, including, as Paul records, "above five hundred brethren at once." (1 Cor. 15:6.)

## Appeared in Western Hemisphere

And in this Western Hemisphere were other sheep of whom he had spoken earlier. And the people there "heard a voice as if it came out of heaven . . . and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

" . . . And behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified [should] come into the world. . .

"Arise and come forth unto me." (3 Ne. 11:3, 6, 8-10, 14.)

Then follows in this beautiful account many words of the ministry of the resurrected Lord among the people of ancient America.

## Modern-day witnesses

And now finally there are modern witnesses, for he came again to open this dispensation, the dispensation of



the prophesied fulness of times. In a glorious vision, he—the resurrected, living Lord—and his Father, the God of heaven, appeared to a boy prophet to begin anew the restoration of ancient truth. There followed a veritable “cloud of witnesses” (Heb. 12:1), and he who had been the recipient—Joseph Smith, the modern prophet—declared with words of soberness:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.” (D&C 76:22-24.)

### Testimony of the Holy Spirit

To which may be added the witness of millions who, by the power of the Holy Spirit, have borne and now bear solemn testimony of his living reality. That testimony has been their comfort and their strength.

For instance, I have been thinking much of late of a friend in South Vietnam. I know not where he is or what his condition may be. I know only that he is a man of quiet and transcendent faith in God, our Eternal Father, and in his Son, the Living Christ. As the light of freedom flickers and dies in that land of sorrow, I think I can hear him sing, as I have heard him sing before,

*When through the deep waters I call  
thee to go,  
The rivers of sorrow shall not thee  
o'erflow;  
For I will be with thee, thy troubles  
to bless,  
And sanctify to thee thy deepest distress.*

*Hymns, no. 66*

### Keep his commandments

And so, because our Savior lives, we do not use the symbol of his death as the symbol of our faith. But what shall we use? No sign, no work of art, no representation of form is adequate to express the glory and the wonder of the Living Christ. He told us what that symbol should be when he said, “If ye love me, keep my commandments.” (John 14:15.)

As his followers, we cannot do a mean or shoddy or ungracious thing without tarnishing his image. Nor can we do a good and gracious and generous act without burnishing more brightly the symbol of him whose name we have taken upon ourselves.

And so our lives must become a meaningful expression, the symbol of our declaration of our testimony of the Living Christ, the Eternal Son of the Living God.

It is that simple, my brethren and sisters, and that profound and we'd better never forget it.

*I know that my Redeemer lives—  
Triumphant Savior, Son of God,  
Victorious over pain and death,  
My King, my leader, and my Lord.*

*He lives, my one sure rock of faith,  
The one bright hope of men on earth,  
The beacon to a better way,  
The light beyond the veil of death.*

*O give me Thy sweet spirit still,  
The peace that comes alone from Thee,  
The faith to walk the lonely road  
That leads to Thine eternity.*

In the name of Jesus Christ. Amen.

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The Tabernacle Choir sang the hymn, “An Angel From on High,” without announcement.

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### President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just delivered that stirring testimony and message to us, followed by the Tabernacle Choir singing, "An Angel From On High."

We appreciate the courtesies shown by the owners and operators of over 400 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to large audiences throughout North America, South America, and many other areas of the world.

By means of satellite transmission these services are being carried over radio stations in Australia and countries of Latin America. The proceedings of this session have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria. By special arrangements this session will be televised

in Samoa and the Philippines and to bases of the American forces throughout the Pacific.

We shall conclude this Sixth Session of the conference with the Tabernacle Choir singing, "Be Still and Know That I Am God" after which the benediction will be pronounced by Brother David L. McKay, former president of the Eastern States Mission and former general president of the Sunday Schools of the Church.

This conference will then be adjourned until two o'clock this afternoon.

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The Tabernacle Choir sang the hymn, "Be Still and Know That I Am God."

The benediction was offered by Brother David L. McKay, former president of the Eastern States Mission.

The Conference was then adjourned until two o'clock, April 6, 1975.

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## THIRD DAY AFTERNOON MEETING

### SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, April 6, 1975.

President Spencer W. Kimball presided and President Marion G. Romney conducted this session.

The choral numbers were provided by the Tabernacle Choir, with Jerold D. Ottley conducting. Alexander Schreiner was at the organ.

President Romney made the following remarks at the beginning of the meeting:

#### President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other

sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the last general session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge those seated in the Assembly Hall and Salt Palace. Elders J. Thomas Fyans and Hartman Rector, Jr. preside at the Assembly Hall, and Elder Franklin D. Richards and Bishop Vaughn J. Featherstone preside at the Salt Palace.

Sessions of this conference have been carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to a vast audience.

We extend our blessings and warm greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir, with Jerold Ottley conducting and Alexander Schreiner at the organ, will begin this service by singing, "Let the Mountains Shout for Joy."

The invocation will be offered by Elder Eldred G. Smith, Patriarch to the Church.

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The anthem, "Let the Mountains Shout for Joy," was sung by the Tabernacle Choir.

Elder Eldred G. Smith, Patriarch to the Church, offered the opening prayer.

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### **President Marion G. Romney**

The Tabernacle Choir will now sing, "Lord Hear Our Prayer."

Following the singing, we shall hear from Elder LeGrand Richards of the Council of the Twelve.

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The Tabernacle Choir sang the number, "Lord Hear Our Prayer."

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### **President Romney**

Elder LeGrand Richards of the Council of the Twelve will now address us. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

## **Elder LeGrand Richards**

Of the Council of the Twelve

I am very happy, brothers and sisters, to have the honor and the privilege of attending this conference with you, and trust that during the few moments I occupy that I may enjoy the Spirit of the Lord so that what I say may be an inspiration to those of you who are here at this conference and those who are listening in.

### **Missionary work**

I am so thrilled with the attitude that our new president, President Kimball, has taken with respect to missionary work. He has indicated that we must lengthen our stride and that he wants us to double the number of missionaries that we have. I think I have been a missionary all my life—ever since I was a small boy. I remember one of the first books that I read as a boy that impressed me was the *Life of the Prophet Joseph Smith* by George Q.

Cannon. That book made such an impression upon my mind and caused me in my heart to have such a love for the Prophet Joseph and such a testimony of the truth of his story that I have felt I wanted to tell it to all the world ever since that time.

I was very much thrilled with President Kimball's closing remarks in our meeting last Thursday with the Regional Representatives of the Twelve, for he said that he looks for the day when we will bring in thousands of converts. Then I said to myself: Why not? We have the greatest message in all this world. The message we have for the world today is just as important in the sight of the Lord for all of his children as the message was that Peter delivered on the day of Pentecost, when the multitudes were pricked in their hearts and they cried out: "Men and brethren, what shall we do?" (Acts 2:37.) You remember Peter's answer:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

Could there be any greater offer to a searcher after the truth today than to answer the same call that Peter gave to those people upon that occasion when 3,000 were baptized?

### **Fulness of times**

Now the church was established by the Savior with the calling of the Twelve in his day, but the holy prophets foresaw that it would not remain upon the earth, but that there would come a latter day when the Lord would finish his work.

The apostle Paul said that the Lord had revealed the mystery of his will to him, "That in the dispensation of the fulness of times [and we live in that dispensation] he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.) Now we have that message and that is why the people of the world can't adequately and properly find their way back into the presence of the Lord unless they are willing to heed the message that we have.

### **Many churches**

I just completed reading the New Testament, and I have been impressed with the words of the Savior and the apostle Paul and others of the brethren as I read the teachings of their day. The apostle Paul said there is "one Lord, one faith, one baptism." (Eph. 4:5.) Then I thought, I wonder what Paul would say if he were here today and knew how many churches there are.

My secretary checked for me the other day and she learned that last year in May a census was taken and it was found that there were 697 different

churches here in the United States alone. If Paul were here, to which church would he go, for he said there is "one Lord, one faith, one baptism." And so we have to look for divine guidance to know where to go to find that true church if there is only to be one church, and that is our testimony.

Our message to the world today is the restoration of the gospel. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Now that is quite a statement, but Paul was not at all backward in indicating what he thought of those who didn't teach the truth that had come to them through the Savior and his teachings.

### **The only true church**

Now I realize, as I stand here today before this great multitude and all those who are listening in on television and radio, that I will come under the condemnation that Paul spoke of if I am not preaching the same gospel that Paul preached; but I bear witness to you today that we have the only true, living church upon the face of the earth that the Lord recognizes that has divine authority to administer the saving ordinances of the gospel.

Great was the day when the Church was organized in the days of the Savior, but it is more glorious when the final or finishing touches are added. Of course, we couldn't have that without the great redemption work that he wrought. But Paul saw "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.) We are the only church in the world that has that, and that is the finishing touch. We are in the dispensation of the fulness of times.

### **Need for a prophet**

It was a glorious thing when the

Savior, following his resurrection, ascended to heaven in the presence of 500 of the brethren, and two men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Now if the world believes that, then they should be waiting with open arms for the prophet of God to come and declare that this has had its fulfillment.

We read the words of Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) In other words, if he were to establish his work in the earth in the latter days, in that dispensation of the fulness of times, in order to bring together in one in Christ all that which is in heaven above and that which is in the earth beneath, he would have to have a prophet.

There has never been a time, when God has had a work in the earth, that he has recognized without a prophet at its head. We sing in our song, "We thank thee, O God, for a prophet To guide us in these latter days" (*Hymns*, no. 196), for we have living prophets; we don't have to depend on the dead prophets alone. We have the living prophets to guide and direct us.

### Unauthorized churches

Jesus was quite definite in his statements too. He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Then he adds:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22-23.) Now that is Jesus' pronouncement upon churches that he hasn't authorized and

that don't have the divine authority to labor in his name.

Then Jesus made this further statement. He said: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.) He didn't say that, just because they were blind, they would arrive at their destination. And so we have to be sure and prepare ourselves and know that we have found that one and only true church that Paul spoke about. In order to do that, we have to turn to the words of the holy prophets.

### Testimony of scriptures

Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) And this is by studying the scriptures. Then he said to two of his apostles as they were on their way to Emmaus following his resurrection, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) And commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. And then Luke tells us he opened their understandings that they might understand the scriptures.

That is what he has done today by the sending of living prophets and through a visit of the Father and the Son to the Prophet Joseph Smith. Could any other message go out to the world that could be compared with this? How could the people of the world, if they love the Lord, hear such a message and then not want to know whether it is true or not?

### Conversion of Ministers

We have a good many people who have been in the ministry join this church. I had a call last week from a minister who lives in Los Angeles, who served, as he told me, for 20 years as a Baptist minister. Then he met the Mormon elders and they taught him the gospel as it has been restored through

the Prophet Joseph Smith, and he gave up his ministry and became a member of the Church. He is now working in the temple there, and he called me to thank me for writing the missionary book that helped him to understand what the Lord has done in restoring his truth to the earth in this dispensation.

Just a few years ago, we converted a minister from up in the Northwest. He sat in my office and he said: "Brother Richards, when I think of how little I had to offer my people as a Methodist minister compared with what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they won't listen to me; I am an apostate from their church." But he gave up his ministry and ran the elevator here in our capitol building so that he could support himself and join the Church. He sat in my office and said: "I can't wait until I can go into that temple with my wife," and I have since met him in the temple.

He also said: "When I joined the Church, I didn't feel that I could say that I *knew* that Joseph Smith was a prophet, but I *believed* that he was a prophet." Then he added: "But when Brother Burrows [and I know Brother Burrows] laid his hands on my head, and ordained me to the priesthood, something went through my being such as I had never felt before in all my life, and I knew that no man could do that for me. It had to come from the Lord." That is what we find when people are open-minded enough to be willing to listen and understand what the Lord has really done in restoring his truth to the earth.

### "A Catholic Utterance"

I would like to read a little statement here that I published in the book I wrote. It is taken from a pamphlet entitled *The Strength of the 'Mormon' Position* (Orson F. Whitney, Independence, Mo.: Zion's Printing and Publishing Co., 1917). The late Elder

Orson F. Whitney of the Council of the Twelve Apostles related the following incident under the heading, "A Catholic Utterance":

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (*A Marvelous Work and a Wonder*, LeGrand Richards, Deseret Book Co., 1958, pp. 3-4.)

### Apostasy predicted

Now if the members of these 697 different churches could realize the consistency of that statement, they would want to know by what authority their ministers are performing the ordinances in their churches, because if the statement of this prelate is true, they either must be Catholics or Mormons. Then I always add that the Catholics

and the Bible can't both be right because the Bible definitely proclaims an apostasy from the original church and a restoration in the latter days.

You remember when John was banished upon the Isle of Patmos, the angel of the Lord said: "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) This was 30 years after the death of the Savior. The angel showed John the power that would be given to Satan "to make war with the saints [and the saints were the followers of Jesus] and to overcome them; and power was given him over all kindreds, and tongues, and nations." (Rev. 13:7.) That doesn't leave anybody out. That is a definite statement of a complete apostasy from the original church.

### Restitution of all things

But the angel didn't leave it at that. He then showed John another angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) Now obviously no angel would need to come from heaven with the everlasting gospel if that everlasting gospel had remained upon the earth. The everlasting gospel is the only gospel that can save men. And so that is our message to the world, that we have that everlasting gospel.

Peter said the heavens were to receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) We have that restitution and any lover of truth can know that as well as they live if they are willing to investigate. As Jesus said:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

We have that restitution of all things and no one can believe that Peter was a prophet and look for the coming of the Savior until there is such a restitution. That is my witness to you, and I pray God to bless you that this work may spread abroad and fill the earth, and I do it in the name of the Lord Jesus Christ. Amen.

### President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Adney Y. Komatsu, who was sustained Friday as a new Assistant to the Twelve.

## Elder S. Dilworth Young

Of the First Council of the Seventy

President Milton R. Hunter has been in Hawaii for several weeks gaining strength after a long illness. He came home a week or so ago with the hope that he could attend this conference. This one has particular meaning for him, for it marks a long period of service as a member of the First Council of Seventy. It was just 30 years ago today that he was sustained by a

conference held in the Assembly Hall. (It was during a period of war, and the Tabernacle was not in use.)

If he could have been here, I am quite sure he would have borne witness of the truth of the Book of Mormon. It has been a lifelong study with him—a study made with deep love of the Lord and of the book. He might also have told of a miraculous sparing of his life

when the Spirit whispered, "Turn right," and he forced the pilot of a plane he was riding in to do just that, with the result of a safe landing instead of hitting a mountain toward which they were heading in a dense fog.

I am sure we all join in a prayer for his speedy recovery and extend to him our love.

### **Obligation to plant ideals**

President Kimball has asked that we teach young men that all of them, if they are able and worthy, should go on missions. That is my theme this afternoon.

I now speak to a group of men who can contribute greatly to bring such a happy result into being—the Scoutmasters and Explorer advisers of the Church. It is your business, brethren, to put into the minds and hearts of boys the ethical and moral ideals which the Scouting movement points out as your reason for being. But it is not your purpose to give the national interpretation. It is rather your obligation to plant the ideals and moral standards of the kingdom of the Lord.

You may tell me these are synonymous. The words in each case are the same. No one can quarrel with the great Scout oath, "*On my honor I will do my best to do my duty to God. . .*" But it is one thing to use the universal Scout benediction, "May the great Scoutmaster of all good scouts be with us until we meet again," and an entirely different thing to know how to pray to the living God. It is one thing to tell a boy that his Father in heaven is everywhere in all things; but it is an entirely different concept to teach that God our Father is an exalted, glorified man and is, in every sense of the word, the real Father of our spirits and the Father of the Lord Jesus Christ in the flesh. Further, it is a different concept to teach that it is his Scout obligation that in doing his duty to God he prepares himself to go on a mission when he is old enough. Every Scouter can lead a

boy into receiving this rich gift. *This should be a first objective in your Scouting.*

### **Motivation for a mission**

Have you ever used a campfire to inspire a boy to go on a mission? This is a most important experience in the life of a boy. The opportunity I missed to do this is one of my most intense regrets. I have organized and conducted about 1,150 campfires during the time I was professionally in the Boy Scout movement and organized the programs presented during those exciting hours. With other leaders, I have told stories to 15,000 boys.

Firelight producing flickering shadows through the darkening trees, or reproducing itself endlessly in the lapping waters of a quiet lake, the moon making a delicate filigree through the canopy of leaves, the mysterious stars winking their eternal signals of distant worlds—all have put a boy in a receptive mood to hear my message. I have achieved some fame as a storyteller. The one I am most famous for is called "The Wendigo"—Algernon Blackwood's thriller about the New Brunswick woods. That story never sent a single boy on a mission. It was a thrilling story, but the motivation was not of the kind which sends a boy on a mission—rather, it tended to pull the covers over his head.

### **Adventures of early missionaries**

I have often wondered what would have happened if I had relived with these boys in those high moments of mystery while the magic worked, the adventures of Samuel H. Smith as he slogged along through those wet spring woods, stopping at primitive cabins or at village homes, telling people of the book his brother Joseph brought forth.

Or of the dangerous walks of Wilford Woodruff through the wilds of Missouri, where there lurked men more dangerous to him than the bears and wolves he saw en route.



Or of the 400-mile trip 125 years ago on skis of my wife Hulda's father in Norway to distribute tracts and proclaim what he had just learned as a new member. Were his frozen feet and the danger of complete freezing any less of an adventure than those of an American missionary?

### Preparation for mission

I could have influenced every boy to thirst to find his relationship to God our Father, and his Son, and then to go forth to be saved from grave danger by the miracle of the intervention of heavenly aid. Today the danger may be more moral than physical—but the whispering still will save him if he can learn to hear it.

Every Scout test should be to practice a boy in honor, integrity, decency, and faith. It may be important for a boy to make a fire correctly, but it is more important that he do his good turn daily. These are to be used to prepare a boy to fulfill his obligation to serve the Lord and to spread the word.

In a conversation with Dan Beard, Hamlin Garland expressed the hopes of Scout men for the growth of boys in these lines:

Do you fear the forces of the wind,  
The slash of the rain?  
Go face them and fight them,  
Be savage again.  
Go hungry and cold like the wolf,  
Go wade like the crane:  
The palms of your hands will  
thicken,  
The skin of your cheek tan,  
You'll be ragged, and weary, and  
swarthy,  
But you'll walk like a man.

"Do You Fear the Force of the Wind"

And that thrills all of us, for we can hear in it the wild laugh of the loon, the howl of the wolf, and the call of the physical man. But I would rather now tell a boy:

Have you heard the call of the  
Lord,  
The whispering in your soul,  
The word of the Lord in your mind  
As you commune with his Spirit  
Which guides you and makes you  
whole?

I'd do all I could to make him a pure  
boy—reborn, recreated.

### Learning to hear

One of your great obligations is to teach in the environment of the out-of-doors that every grove can be a sacred grove, every mountaintop a Sinai, where the boy may receive his revelations. Teach him how to know when these come.

Make the words of Enos have meaning in his life. He wrote of his experience in the forest, "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying. . . ." (Enos 10.)

What he was told or what he said at the moment is not the point; the point is, Enos learned to hear.

Can I make him understand what happened to Moroni in those last desperate moments when the forces of evil were closing in on him, how he desperately hid from these men determined to kill him, what he endured in mind and body and then what joy—eternal joy—was his when he said:

"And then shall ye know that I have seen Jesus, and that he has talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things." (Eth. 12:39.)

### Mission an adventure

Boys like adventure—a mission is the highest type of adventure. Boys want to be led to the Holy Grail. A mission will lead them far beyond that to the exalted Christ. Do not fail in this most important calling. You must plant in the minds of the boys as they hike and camp, the importance of becoming

a missionary and, in addition, what you know to be true—the gospel of Christ restored, the true calling of President Kimball—as the prophet of the Lord—and his prophet-associates, all this in the name of and to the glory of Jesus Christ. In his holy name I ask it. Amen.

### **President Marion G. Romney**

Elder S. Dilworth Young of the First Council of Seventy has just addressed us. We shall now be pleased to hear from Elder Adney Y. Komatsu, newly sustained Assistant to the Twelve. He will be followed by Elder Neal A. Maxwell, Assistant to the Twelve.

## **Elder Adney Y. Komatsu**

Assistant to the Council of the Twelve

In humility, I would like to bear you my testimony of the truthfulness of the gospel of Jesus Christ and my conversion to the Church.

A little over 34 years ago, when yet a high school student, I was first contacted by the missionaries—who invited me to attend MIA and join their basketball team. Not knowing anything about the Church, but being very interested in basketball, I attended MIA. Later I attended Sunday School, then sacrament meeting.

### **Decision to be baptized**

After a year of attendance and studying the gospel with the missionaries, and having read the story of Joseph Smith's first vision, I accepted the invitation to be baptized into the Church. That evening, I returned home, having committed myself to baptism, to ask my widowed mother for permission to be baptized.

Suddenly I saw tears in her eyes. I asked her why was she shedding tears. And she answered, saying, "These are not tears of joy, but of sadness"—for she had just lost another son. In her widowhood she had lost a son—my brother—and so she said she had just lost another son to a Christian church.

She later explained that at my father's deathbed she had promised and covenanted with him to raise the

children honorably in the Buddhist faith. I quickly assured my mother that in the year that I had been associating with the missionaries, I had always been lifted up and had learned nothing but good things from them.

### **Promise to Mother**

I promised her that if she would permit me to be baptized and later found that through my behavior I had caused her any embarrassment—or committed some shameful or dishonorable act—then all she had to do was ask me to stop going to church, and I would, without question, obey her will.

However, on the other hand, if I became a better person—more attentive to her needs as a widow, more kind toward the demands of home, brothers, and sisters—then, I said, "Would you permit me to continue to go to church? Because I know that this is the place where I can gain an education for an eternal life."

It is my testimony today that I never had to leave the Church nor cause my mother any concern about my behavior. As I lived the gospel principles taught by the missionaries, and as I studied the principles myself, I had the assurance from my Father in heaven that my future outcome would be one that I would never have to worry about.

### Seeking first God's kingdom

I have always tried since baptism to put the principles of the gospel in practice. I have always especially loved this scripture that I came across in Matthew: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I have tried in all of my years of membership in the Church to never refuse the Church whenever a call came to me. I have surely been blessed by the Lord as I have lived the gospel principles, and I have come to appreciate the sacred priesthood that I hold.

### Gratitude for blessings

I am grateful today for the missionaries—like those that are covering the world today—who came to Hawaii to teach the gospel principles and the many members of the Church there that I have associated with who have taught me gospel principles, as well as leadership principles.

I am grateful to my dear wife and our children, for we have had a blessed life together living in a Mormon home.

### Testimony

I bear you my testimony humbly this day that I know God lives. He hears and answers our prayers, and Jesus is the Christ, the Only Begotten of the Father and the Savior of the world. Joseph Smith was indeed an instrument in the hands of the Lord, commissioned to begin the restoration of the gospel of Jesus Christ in its fullness for the salvation of all mankind.

All the presidents of the Church that followed Joseph Smith—they were all called of God, and even today, President Spencer W. Kimball is our living prophet.

I bear you this witness humbly in the name of Jesus Christ. Amen.

### President Marion G. Romney

Elder Adney Y. Komatsu, sustained Friday as a new Assistant to the Twelve Apostles, has just spoken to us.

Elder Neal A. Maxwell, Assistant to the Twelve, will now address us.

## Elder Neal A. Maxwell

Assistant to the Council of the Twelve

My brothers and sisters, it has been subduing and sweet to be with you, those of the household of faith. Those already in the household of faith may be pardoned a tremble or two as they read the graphic description of the challenging journey facing the serious disciple—whom Helaman called, "the man of Christ." (Hel. 3:29.)

### "The man of Christ"

This is a brief attempt to describe just a few of the things the men and

women of Christ will feel and see in the course of that adventurous journey.

Regarding events in the world, "the man of Christ" sees trends around him "about which it is difficult to speak, but impossible to remain silent." Because he sees with "an eye of faith," he knows more than he can tell; but he need not always be fully articulate, for real Christianity is contagious.

### The gate of heaven

He believes deeply in the

Beatitudes, but also in those doctrines which tell him "who" Jesus is. He does not divorce the Sermon on the Mount from the sermon at Capernaum with its hard teachings which caused many to walk "no more with" Jesus. (John 6:66.) These latter doctrines are likewise a part of the bracing breeze of the scriptures which must be played upon the fevered brow of mankind.

He knows that "the gate of heaven is open unto all," but that the Man of Galilee will finally judge each of us on the basis of a rigorous celestial theology, instead of the popular "no-fault theology" of this terrestrial world—for Jesus is the gatekeeper "and he employeth no servant there." (2 Ne. 9:41.)

### An unchanging God

"The man of Christ" knows that a loving, living, and revealing God did not, as some imply, suddenly lose interest in mankind about A.D. 100, grow bored, and wander off into space. The disciple worships an unchanging God, and proclaims that the good tidings are brought anew; for the gospel is not merely a gospel for one age, for one people, or for one place—it is a gospel for the galaxies!

### Policing of one's self

He sees that only the gospel can really help us avoid the painful excesses in the tug-of-war between the need for liberty and the need for order. He knows, for instance, that true law enforcement depends on the policing of one's self. If the sentry of self fails, there are simply not enough other policemen to restrain those who will not restrain themselves, and beating the system will become the system.

He sees that those who worship at the altar of appetite are very intense. To be fully effective against their enveloping evil, there must exist a sin-resistant strain of souls for whom narcotics, prostitution, gambling, and alcohol hold no allure, for we bind the

adversary and his mortal minions only as we bind our appetites.

### Prevention of collapse

The "man of Christ" knows that the collapse of systems is always preceded by the collapse of individuals. Camelot began to give way to the world the moment Lancelot and Guinevere gave way to their appetites.

He sees prevention, especially through good families, as a superior life-style. Parents, therefore, should stay at their posts. If those at the front lines are persuaded to leave their posts to help the reserves build "promising" fall-back fortifications, such parents simply guarantee that both the front lines, and all other lines of defense, will be savagely overrun. Parents, like a symphony conductor, lead those who actually produce the music; we would be dismayed, however, if an anxious conductor deserted his podium in mid-passage to become a flutist.

He sees that those who do too much *for* their children will soon find they can do nothing *with* their children. So many children have been so much *done for* they are almost *done in*.

### Test of truth

The "man of Christ" knows that only truth radiant with love can cross the chasm that lies between some individuals who are light-years apart, even though they live under the same roof.

The disciple knows that the only conclusive test of a cause is the test of eternal truth, not mere sincerity, for dictators are often sincere; not gallantry alone, or the charge of the Light Brigade would have been a resounding success.

He is conscious of the past and present injustices, but he knows that real remedies are to be found in contemporary Christian compassion, and not in compensatory justice.

He knows that in leadership cleverness is not as important as content, that

charisma and dash are not as vital as character and doctrine.

He has keen ears, for in the silence that hovers over the place that once was Sodom, he hears a warning shout for all who care to compare.

He is a realist and will not succumb to the narcotic of nostalgia, but will lean enrichingly into the present. He knows he cannot enjoy the quietude of one age and the technology of another; he will not, therefore, as some do, demand to have "the Victorian age, but with penicillin."

### Constancy of doctrine

As "the man of Christ" looks realistically at life in the Church, he sees and feels still other things.

He marvels not that the gospel net "gather[eth] of every kind" (Matt. 13:47); he knows that while the Church's doctrines are constant and perfect, its people are not, so he seeks to learn from mistakes rather than brooding over them, and he will help others to do the same.

### Individual involvement

He experiences the Church as a blend of action and contemplation, and knows the importance of individual involvement. Like the high diver, he does not ponder the pool too long, even if the water is not just right.

He testifies with his time as well as with tithing; he witnesses with works as well as with words; he expects perspiration to precede inspiration.

He accepts the reality that the curriculum of the Church may, at times, seem like an echo chamber, but he knows that just as the challenges of life repeat themselves, so must the Master's teachings.

### Soul-stretching experiences

He marvels not, therefore, when customized challenges and temptations come his way—with soul-stretching

experiences and individualized injections of irony: These may constitute "but a small moment" (D&C 121:7), but endured well, yield experience which shapes all eternity!

He remembers Gethsemane and senses that, sometimes, when a righteous individual is in agony, seemingly alone, he, too, is accompanied by celestial friends who are nearby, but not so near as to interfere. For the surrender which is underway is also a victory!

He knows that having put his hand to the plow he must not look back, because when we are looking back, we are also holding back.

He learns, too, in a listening Church, that there are nevertheless those occasions when it is more important for us to say a certain thing than it is for others to hear us.

### Use of gifts

He knows that God loves *us*, not the gifts he has given us. And yet even one's gifts must be used within the order and orchestration of the kingdom, lest such gifts be used to harm the very work of the Giver of these gifts.

He sees much Martha-like anxiety around him in lives cratered with concerns, but can testify that those craters are best filled and smoothed by the soil of service.

He will resonate, at times, with the hymnal words, "More used would I be" (*Hymns*, no. 114), but he realizes that he must "be content with the things which the Lord hath allotted." (Al. 29:3.) He understands that faith, hope, and charity qualify one for the work, not a craving for clout. And he is as genuinely concerned with the feelings of those he supervises as he is concerned with the feelings of those who supervise him.

### Variety of assignments

He expects a variety of assignments in the Church; some carry the thrills of making a beachhead landing deep in

enemy territory, and others involve "minding the store" back home. When he sings, "I'll go where you want me to go, dear Lord" (*Hymns*, no. 75), it is not only a promise to go to a Nineveh, but it is also a pledge to stay at his present post.

He quickly puts his "shoulder to the wheel" (*Hymns*, no. 206) rather than calling for a tow truck.

He knows that just as God has promised us, individually, that we will not be overwhelmed by temptations or challenges we cannot manage, that neither will the Lord allow his church to be overwhelmed by the challenges it faces.

### Strength from companions

The "man of Christ" will draw strength from his marvelous companions on the journey:

For an example of unreturned compassion, he can contemplate the missionaries painfully strewn along the mountainside in Peru in a car crash caused by a drunken driver, quickly and gladly placing their hands upon the erring driver's head and blessing him instead of cursing him.

For an example of being concerned, lest something about us deter others from examining the gospel, he can marvel at the prospective missionary, facially flawed at birth, who willingly undergoes his ninth ordeal with plastic surgery so that others can hear the gospel from his lips, undistracted.

For a reminder about the importance of doing one's duty even when misunderstood by loved ones, he can ponder the courage of dozens of missionaries now serving on the Lord's errand without the support of parents—who, in one case, told their young son never to come home again.

For an example of the love Jesus called "greater love," he can reflect on the pregnant, but cancer-stricken mother who chose to delay surgery—so

that her unborn child might go full-term.

### Spirit of sacrifice

Yes, the spirit of sacrifice is alive and well among those who travel *the way*!

May each of us, brothers and sisters, navigate that straight and narrow way, landing our immortal souls "at the right hand of God in the kingdom of heaven." (Hel. 3:30.) Only then, when we are really home, will our mortal homesickness disappear—our highest human yearnings for *what could be* are but muffled memories of *what once was*—and *will again be*—for we have indeed "wandered from a more exalted sphere." (*Hymns*, no. 138.) May we make that journey I so pray in the name of Him who has completed this same journey and who beckons us onward, Jesus Christ. Amen.

### President Marion G. Romney

Elder Neal A. Maxwell, Assistant to the Twelve, has just spoken to us.

The congregation and the choir will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder Joseph B. Wirthlin, who was also sustained Friday as a new Assistant to the Twelve, will address us.

The congregation and choir sang the hymn, "We Thank Thee, O God, for a Prophet."

### President Romney

Elder Joseph B. Wirthlin, newly sustained Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer of the Council of the Twelve.

## Elder Joseph B. Wirthlin

Assistant to the Council of the Twelve

My beloved brethren and sisters, I am honored, but humbled on this sacred occasion. A week ago Thursday, President Kimball called me on the phone and said, "Would you have time to visit with me, along with your wife?" I thought to myself, "Imagine! Do I have time to visit with the prophet?"

Actually, I would come from the four corners of the earth to visit with him, and so would you. I was shocked when he told me about my assignment, but of course, readily accepted.

As I left his office, I *was* in shock. I could hardly believe what had happened to me. Then, just 3 hours and 27 minutes after that, the earthquake came. (There was an earthquake that day, centered in Malad, Idaho, but felt in Salt Lake.) This soon brought me back to reality.

### Appreciation for family

Bryant S. Hinckley, one of the great men of the earth, wrote of my father some years ago, "No sounder piece of manhood was put together in this century of time." (From Thomas Carlyle.) I think this applies to President Kimball as well.

I was taught at my father's knee to be humble, diligent, trustworthy, and to honor the servants, the General Authorities of our Church. He loved the Constitution of the United States and its free enterprise system. I trust that I will bring nothing but honor to his name.

My life has been encircled by two wonderful women: my mother, who gave me life itself and who reared me in the paths of truth and righteousness. Our home was one of spirituality, love, and refinement. She never permitted a shoddy performance; and in so doing, she taught us not to take too long to accomplish it. My beloved Elisa, my companion and wife, whom I love and revere, is one of the most noble of our

Heavenly Father's handmaidens. She has sustained me with an unfailing devotion; her character is similar to Rebecca of old and to her grandmothers, who were pioneers. She is a positive, stoical person, full of faith, and possesses a great love of the gospel. She has been an inspiration to me. I pay tribute to her mother and father for having reared her.

I appreciate and love each of our eight children. Their righteous lives have brought nothing but joy and happiness to us. I honor my brothers and sisters for their service in the Church and their communities.

### Influence of associates

I think of my coaches who taught me to play—really the game of life—and the many fine teachers in school, and especially in the Church. Sister Marion G. Romney was my Primary teacher, and President Romney was the bishop who recommended me for my mission.

Today I reflect on the many fine brethren, my associates in the Church, with whom I have worked, and I honor them for the uplifting influence they have had upon me.

The Sunday School organization of the Church is near and dear to my heart. Under the able leadership of President Russell M. Nelson, his fine counselors, and a talented and inspired board, this organization will do much to carry out and to help and assist the missionary effort in the Church.

I loved my mission in Switzerland and Germany. As I left on the train from Basel, Switzerland, tears flowed down my cheeks because I knew then that my full-time service in the Church had ended. I love the German and the Swiss people for their many fine traits of character. I love their language that is so exacting and yet so expressive.

## Pledge of service

My life really is anchored to the testimony that God lives, that Jesus is the Christ. I honor the priesthood that I bear, and I have seen its great power in healing the sick. I know that the Lord's Spirit does whisper to his servants, and it is up to us to listen to these whisperings. I testify to you today that Joseph Smith is a prophet and that through him this great Church was restored and organized through revelation.

President Kimball, in the love that I bear for you and all these Brethren who sit on the stand and constitute the

General Authorities of the Church, I give you my life and my service. I'll go where you want me to go, and I'll do my best to build up the kingdom of God here upon the earth, in the name of Jesus Christ. Amen.

## President Marion G. Romney

Elder Joseph B. Wirthlin, newly sustained Assistant to the Twelve, has just addressed us.

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve.

## Elder Boyd K. Packer

Of the Council of the Twelve

I am conscious, my brethren and sisters, that concluding this meeting will be President Kimball. Prior to the meeting I told him that I had three talks of varying lengths prepared. During the singing I received a note from him asking that I use the longest version.

I was reminded of an experience we had in Colorado when we were reorganizing a stake. The meeting was nearly over, there were about ten minutes left, and neither of us had spoken. The stake president announced me. President Kimball leaned over and said, "Please, you take all of the time."

I bore a one-minute testimony and returned to my seat. As the stake president was announcing President Kimball, I noticed him writing a note. As he stood, he handed it to me. On it were five words, "Obedience is better than sacrifice." And so, obediently, I proceed.

As we come now to the close of another great conference, my brethren and sisters, our hearts have been touched by the sermons, the virtue within us has been stirred, and constantly my thoughts have gone out to those who do not have in their lives a substantial spiritual influence.

## Prospective elders

Among them is a large body of men in the Church who have missed some of the spiritual advancements that are so important in their lives and who are designated as prospective elders.

The office of an elder is a calling of dignity and honor, spiritual authority and of power. The designation "prospective" implies hope and optimism and possibility. Now I speak to them today, knowing there are perhaps many others to whom this message will apply.

Am I right to say that occasionally, deep within, you yearn to be a part of the Church? You don't quite know how to get started, and perhaps in moments of deep thought you say, "If I just hadn't got off the track."

"If I just had a chance when I was younger."

"I've missed too much."

"It's too late for me."

"There is just too much water under the bridge."

You want to draw close, but you pass over with the feeling and the thought "Well, it's just too hard, and I just don't have anything to begin with."



## Experience in Japan

I had an experience from which I learned a very important lesson that I should have learned earlier. I relived this experience last week when we were in Japan and concluded that I would talk about it in conference.

During World War II, I was a pilot in the Air Force. After service in the Pacific Islands, I spent a year in Japan with the occupational forces. It was, of course, advisable to learn a few words of Japanese. We needed at least to be able to ask directions, ask for something to eat.

I learned the common greetings and a few of the numbers and the salutations, and like many other members of the Church, I spent all my off-duty hours in missionary work among the Japanese people; and I learned from them those few words of what I thought was a very difficult language.

In July of 1946 the first baptisms took place in Osaka. Brother and Sister Tatsui Sato were baptized. And while they had been taught for the most part by others, I was privileged to baptize Sister Sato.

Though we were not unhappy in Japan, there was really only one thing on our minds, and that was home! I had been away for nearly four years. The war was over, and I wanted to go home.

When that day finally arrived, I supposed never to return to Japan, and I just closed that chapter.

## Twenty-six years later

The next years saw me busy getting an education, raising a family. I was not around Japanese people and had no occasion to use those few words that I had learned. They were left in the dim and very distant past, erased by 26 years of forgetting—gone, as I thought, forever. Then came an assignment to Japan.

The morning after my arrival in Tokyo, I was leaving the mission home with President Abo when a Japanese elder spoke to him in Japanese.

President Abo said that the matter was urgent and apologized for the delay.

He went through some papers with the elder, discussing them in Japanese. Then he held up one of the letters and, pointing to a sentence, he said, "*Korewa* . . ."

And before he could complete the sentence I had completed it in my mind. *Korewa nan desuka*. I knew what he was saying. I knew what he was asking the elder. *Korewa nan desuka* means "What is this?" After 26 years, having been back in Japan but overnight, a sentence had come back into my mind—*Korewa nan desuka*, "What is this?"

I had not used those words in 26 years. I had thought that I should never use them again. But they were not lost.

## Recall of Japanese song

I spent ten days in Japan and concluded my tour in Fukuoka. The morning I was to leave, we drove to the airport with Brother and Sister Watanabe. I was in the backseat with their children practicing my long-lost words of Japanese on them. They, in delight, were teaching me some new ones.

And then I recalled a little song that I had learned those 26 years before, and I sang it to those children:

*Momotaro-san, Momotaro-san  
Okoshi ni tsuketa kibi dango  
Hitotsu watashi ni kudasai na*

I think that may make Brother Otley restless, but . . .

Sister Watanabe said, "I know that song." And so we sang it together to the little children and then she told me the meaning of it, and as she did so, I remembered that also.

It is the story of a Japanese couple who were childless, and they had prayed for a son. One day, in the stone of a large peach, they found a little boy and they named him Momotaro. The song recounts his heroism in saving his people from a terrible enemy.

I had known that song for 26 years,

but I didn't know that I knew it. I had never sung the song to my own children. I had never told them the story of it. It had been smothered under 26 years of attention to other things.

### Nothing good ever lost

I have thought that a most important experience and realized finally that nothing good is ever lost. Once I got back among the people who spoke the language, all that I possessed came back and it came back very quickly. And I found it easier then to add a few more words to my vocabulary.

I, of course, do not suggest that this experience was the result of an alert mind or of a sharp memory. It was just a demonstration of a principle of life that applies to all of us. It applies to you, my brethren of the prospective elders, and to others in like situations.

If you will return to the environment where spiritual truths are spoken, there will flood back into your minds the things that you thought were lost. Things smothered under many years of disuse and inactivity will emerge. Your ability to understand them will be quickened.

That word *quickened* is much used in the scriptures, you know.

If you will make your pilgrimage back among the Saints, soon you will be understanding once again the language of inspiration. And more quickly than you know, it will seem that you have never been away. Oh, how important it is for you to realize that if you will return, it can be made as though you have never been away.

### Miracle of transformation

When I was presiding over the New England Mission, I attended a zone conference; and as we entered the room where the young elders were waiting, I saw, sitting in the back row, a tall and elderly man.

"I was baptized a few days ago," he

said to me. "I'm 74 years old, and I found the gospel only now in my life."

In a pleading voice he asked if he might attend the meeting. "I just want to be here to learn," he said. "I'll sit on the back row. I won't interrupt."

Then, almost in tears, he poured out his regret. "Why did I not find it until now? My life is over. My children are all raised and gone, and it is just too late for me to learn the gospel."

What a joy it was to explain to him one of the great miracles that occurs over and over again is the transformation of those who join the Church. (Or I might say of those who rejoin the Church.) They are in the world and they are of the world, and then the missionaries find them. Though they are in the world thereafter, they are not of the world. Very quickly in their thinking and in their feelings and in their actions, it is as though they had been members of the Church all of their lives.

This is one of the great miracles of this work. The Lord has a way of compensating and blessing. He is not confined to the tedious processes of communication and He is not limited to Japanese or English.

There is a sacred process by which pure intelligence may be conveyed into our minds and we can come to know instantly things that otherwise would take a long period of time to acquire. He can speak inspiration into our minds, especially when we are humble and seeking.

### Hard-earned lessons

As we travel about the Church and meet with stake presidents and other Church leaders, we admire them for their thorough grasp of the gospel and their knowledge of the procedures and principles of the Church. Often we are surprised to learn that there have been periods of inactivity in their lives—sometimes very long periods—or to

learn that they have only recently joined the Church.

Those years of the past, that we often think to be wasted, are often rich in many lessons, some of them very hard-earned lessons, which have meaning when the light of inspiration shines upon them.

### **Laborers in the vineyard**

You may never have read the parable of the Laborers in the Vineyard, and I would like to quote it for you.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing idle in the marketplace.

"And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

"And when they came that were hired about the eleventh hour, they received every man a penny." (Matt. 20:1-9.)

There is enough pay—a penny, as it were—for everyone: those who start early and, I thank the Lord, those who are latecomers. There is no shortage of

room in the celestial kingdom. There is room for all.

### **Our former selves**

In this life we are constantly confronted with a spirit of competition. Teams contest one against another in an adversary relationship in order that one will be chosen a winner. We come to believe that wherever there is a winner there must also be a loser. To believe that is to be misled.

In the eyes of the Lord, everyone may be a winner. Now it is true that we must earn it; but if there is competition in His work, it is not with another soul—it's with our own former selves.

I do not say that it is easy. I am not talking about appearing to change. I am talking about *changing*. I do not say it is easy. I say it is possible and quickly possible.

### **"... last shall be first"**

I did not read all of that parable. There is more to it. The latter part of it, I think, is directed to those of us who are active in the Church. Let me repeat a verse or two and then continue.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

"And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

"And when they had received it, they murmured against the goodman of the house,

"Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

"But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?"

"Take that thine is, and go thy way: I will give unto this last, even as unto thee.

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

"So the last shall be first, and the first last: for many be called, but few chosen." (Matt. 20:8-16.)

I wish you brethren of the prospective elders knew how hard we are working for your redemption. How anxiously we pray that you can return to the Church and kingdom of God and speak once again the language of inspiration—after two years or 26 years or a lifetime. And I repeat, it can soon be much as though you had never been away.

### Pre-mortal life

There is something else in your past that you will begin likewise to recall. We know from the revelations that we lived before we came into mortality. We have experience to draw upon from before our mortal earth.

We are the children of God. We lived with Him before we were born. We have come out of His presence to receive a mortal body and to be tested.

Some of us have strayed far from His influence and we think that we have forgotten Him. We sometimes think, also, that He has forgotten us.

But just as those few words of Japanese could be recalled after 26 years, so the principles of righteousness that you learned as a child will be with you.

And some you have learned in His presence will return as moments of

whispered inspiration, when you will find, then feel, that you are learning familiar things.

This awkward newness of making such a change in your lives will soon fade, and soon you will feel complete and adequate in His church and in His kingdom. Then you will know how much you are needed here and how powerful your voice of experience can be in redeeming others.

### "Come back, my son"

I bear witness to you, my brethren, you of the prospective elders and you in like situations, that the gospel of Jesus Christ is true. We love you, and the thousands of voices—the voices of the priesthood home teachers, the Relief Society sisters, the bishops, the stake presidents, the quorum leaders—all speaking through inspiration of Him—the voices of those who are called as leaders in the Church, are calling to you as David called to his wayward son, Absalom, "Come back, my son."

God grant that you who are fathers, who are without that inspiration in your home and in your family, can return and speak once again, after your sojourn in the wilderness with the language of inspiration. You likewise can bear witness that you know, as I know, that He lives. In the name of Jesus Christ. Amen.

### President Marion G. Romney

He to whom you have just listened is Elder Boyd K. Packer of the Council of the Twelve.

We shall now be pleased to hear the concluding remarks of our beloved leader and prophet, President Spencer W. Kimball.

## President Spencer W. Kimball

Beloved brethren and sisters, we are nearing the close of this semiannual conference which we have attended, and have enjoyed I hope.

### Area conferences

Some few years ago we established a new policy. As the Church grew large, populous, and far-reaching, and realizing the cost of transportation from the far reaches of the earth to this conference, realizing the limitation on the facilities here even—for we had long since filled this building—we determined to take the conferences to the people.

And so the first was held in Manchester, England; the second was held in Mexico; the next year we went to Munich; last year we went to Stockholm; and this year we have been to Brazil and to Argentina and the states in South America.

We have been highly gratified with the reception. We have taken a group of the General Authorities and we have held for the local people a conference somewhat similar to this one. We have sustained the authorities of the Church; we have given to them the benefits that they might have received had they come to this conference.

We expect to continue this program and to go to different parts of the world and take the messages and keep in close touch with the great numbers of people who are congregating in the far ends of the Church.

Recently we were in Brazil and then Argentina on successive weekends, and we came back with our hearts filled with gratitude at the attitudes and the spirits and the testimonies of those good people who came in large numbers, at some sacrifice, to those centers to hear the gospel from the leaders of the Church.

### Temple in South America

When we were in Brazil—Sao Paulo—we announced to those people that, subject to their willingness and their readiness to assist, we would build a holy temple in South America for all the South Americans at that time. Hopefully, in later years, other temples might be built for those who are farther away. The people received it with gratitude and great happiness, tears of joy and thankfulness.

They have been coming as they could accumulate the funds for that long trip to the United States. They have been coming two, four, and six at a time to receive their endowments in the holy temple and to be sealed to their companions and to their families, and so to realize that they could have a temple close to home was a great joy to them.

As we talked about financing it—and we always give the local people the privilege of contributing toward it and the body of the Church, of course, makes the larger contribution—they were anxious to do so. They were glad to pledge what they could toward building the temple.

I was handed a little note this morning from one of the brethren who has spent much time in Brazil, and he said, "It has been reported to me that over 140 Brazilian members had already booked passage to come to this conference and to go to the temple. After you made the announcement to build a temple in Brazil, 70 cancelled their passage and pledged the fare to the building of the temple." It runs into tens and tens of thousands of dollars, as you would recognize.

We think that a wonderful demonstration. We are sad that they need to wait any longer for their temple privileges; but to the young people,

time is not quite as crowding as it is to some of us older ones.

### Testimonies and sermons

During this conference, you have heard many beautiful testimonies and sermons of great strength. We hope that the listening audience—which could run into the millions—may have been listening with pure hearts and receptive minds and that some of them may wish to join us in this great congregation now that is running into the millions.

We know that it is true. We testify that to all the world. We hope that they will set aside any prejudices they might have had, or misconceptions, and that they might come to the fold of Jesus Christ where it is pure and undefiled.

During this conference the Brethren have spoken upon many subjects; and, all in all, they have covered quite well the fundamentals of the gospel of Jesus Christ.

As we sat in a press conference a few days ago, I was asked by the pressmen, "What situation exists in our society today which causes you the greatest concern?" We had already discussed the problem of growth, for we are growing so rapidly it is a little difficult to keep the leadership ahead of the people; but we are, thankfully, making headway.

### Story of Belshazzar

As I thought quickly over this matter, I attempted to answer the question, and I recalled the time when the world leadership was based in Assyria and Babylonia. I remember the Old Testament story of Belshazzar—spoken of by President Romney in the priesthood meeting last night—the son and successor of the famous Nebuchadnezzar, king of Babylon, being the last reigning king before the conquest of Cyrus the Great. We remembered the unholy thefts of Nebuchadnezzar, when he defiled the sacred temple of Solomon in Jerusalem and took from that temple

many costly and precious serving items. I noted that Belshazzar the king made a great feast, with a thousand of his lords. He drank wine before the thousand and with the thousand. To feed a thousand persons at a banquet is a herculean effort.

Not satisfied with the theft of the golden and silver vessels which his father had taken from the holy temple, which had already been dedicated to the Lord for His purposes, Belshazzar took the stolen vessels and filled them with intoxicating liquor, and invited into his chambers, not only the thousand of his lords, but his princes, his wives, and his concubines. His guests ate and drank, probably gave toasts to the gods of gold, the gods of silver, the gods of brass, the gods of iron, the gods of wood, and the gods of stone. (See Dan. 5:1-4.)

### History repeated

I wondered if history were repeating itself, as I pondered and thought over the condition of our own world today and its permissiveness. In reading the media today I think I see some striking and frightening similarities in the two ages. I read of great feasts in many places, of many community leaders and social leaders and VIPs in large numbers. I read of the local lords and their wives and their mistresses. I read of their drinking and their drunkenness and their extravagances and their immoralities—their shame—and then I whisper to myself, "History is repeating itself."

### The day of repentance

I weary of discussing too much the matter of the moral situation in our world. But I read in the Doctrine and Covenants where the Lord said, "Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work, ac-

cording to my commandments." (D&C 6:9.)

Then he said, "And how great is his joy in the soul that repenteth!

"Wherefore, ye are called to cry repentance unto this people." (D&C 18:13-14.) As the early Saints were going into Missouri, the word of the Lord came to the leaders:

"Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

"And let them build up churches, inasmuch as the inhabitants of the earth will repent." (D&C 58:47-48.)

And so today, I think, I fear, it is the day of repentance—a day for people to take stock of their situations and to change their lives where that is necessary.

The commandment came to the leaders in this day as it came direct from the Lord to Simon Peter in the days of old: "Wherefore, I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter. . . ." (D&C 49:11.) I find that Peter the apostle constantly called upon the people to cleanse their lives and repent from their transgressions.

"Dearly beloved," he said, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation [or your conduct] honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Pet. 2:11-12.)

I read of the common practice of the associations of men and women not marriage partners; and they are claiming long and loudly that marriage is no longer necessary. And apparently almost without shame do they live together in a sexual partnership without marriage. Has God changed his laws? Or has puny, irresponsible, presumptuous man dared to change the laws of

God? Was sin yesterday? Did the devil reign in the hearts of men only in the far-away past?

## Sodom and Gomorrah

Abraham knew that the cities of the plains—Sodom and Gomorrah and other places—were wicked cities, housing wicked, godless people, saying with Cain, "Who is the Lord that I should know him?" (Moses 5:16.) He was aware that destruction of those cities was imminent; but in his compassion for his fellowman, he begged and pleaded with the Lord, "Peradventure there be fifty righteous within the city," will you spare the others of the city? (See Gen. 18:24.) That pleading being granted, came Abraham again and prayed that the cities would be saved if 45 were found, or 40 or 30 or 20 or down to ten, but apparently there could not be found even ten, in those vicious cities, who were righteous. (See Gen. 18:24-32.)

The evil continued. The sin was too well entrenched. They had laughed and joked about a destruction. The transgressions for which Sodom had apparently been renowned continued on. In fact, the people wanted to take advantage of the pure angel men they had seen come into the city. The vicious men pressed and would have broken down the doors to get to them. (See Gen. 19:4-11.)

Everything was done that could be done by Abraham to save the city, but it had become so depraved and wanton that to save it was impossible.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:24-25.)

## Toleration of sin

Again we see history repeating itself. When we see the pornography, the

adulterous practices, homosexuality gone rampant, the looseness and permissiveness of an apparently increasing proportion of the people, we say the days of Satan have returned and history seems to repeat itself.

When we see the depravity of numerous people of our own society in their determination to force upon people vulgar presentations, filthy communications, unnatural practices, we wonder, has Satan reached forth with his wicked, evil hand to pull into his forces the people of this earth? Do we not have enough good people left to stamp out the evil which threatens our world? Why do we continue to compromise with evil and why do we continue to tolerate sin?

### God the same today

Recently I came across a statement of the presidency of the Church in another day, about six presidents ago, and I should like to have read many of the lines from that statement, for it brings to our mind that God is the same yesterday, today, and forever; and the commandments that he gave to the early prophets in other millennia and to the prophets in the day of the Savior, and to prophets of this day, bring to our minds fully and conclusively that God is the same yesterday, today, and forever.

We do not believe in situation-itis; we do not go with the people who think that this is a different age, this is a different time, these people are more enlightened, that was for the old times. Always the Lord will hold to his statements that he has given through the ages, and he will expect men to respect themselves, to respect their wives, and the wives to respect their husbands, and to respect their families, and to live righteously, as he has repeated thousands of times through the ages.

And so as I talked to the press, that thought came to my mind. What can we do that we aren't doing? How far can we go? What changes can we make that

will guarantee righteousness in this world? Because if we don't, it looks as if destruction could come, as it came to the Babylonians or as it came in a little different way to Sodom and Gomorrah and other cities.

So we feel very strongly about this; and that's why we continue to preach about it; why we caution our children and teach them; why we caution our youth; why we caution our married folks to let marriage be a beautiful, sanctified situation.

### Closing testimony

Now, my brothers and sisters, as we close this conference, we hope you return to your homes with new spirituality to a greater degree, that you will take to your families, to your friends, to your wards and stakes and branches the testimonies that you have received and the good feelings that have come into your hearts as you have listened to the Brethren as they spoke and bore witness.

I want to close with my testimony. I know that God lives. I know that Jesus Christ lives. I know that he loves. I know that he inspires. I know that he guides us. And I know that he loves us. I know that he can love or he can feel greatly aggrieved when he sees us getting off the path which he has marked so plainly and made so straight.

And I bear this witness to you in the name of Jesus Christ, our Master. Amen.

### President Marion G. Romney

We have been privileged to hear as our concluding speaker of the conference President Spencer W. Kimball, president and prophet of the Church.

We wish to express our appreciation to the Oakland Stake high priests quorum for the beautiful calla lilies on the stand, and, for the sweet peas, Brother D. M. Haws of Mesa, Arizona.

We have been privileged this



afternoon, and honored, to have with us Brigadier General Thomas M. Groome, Jr., Deputy Chief of Chaplains of the United States Air Force.

President Kimball has received this telegram: "President Spencer W. Kimball, Salt Lake City, Utah. The more than 20,000 saints thrilled as they listened to the words of a prophet by way of the first conference broadcast to the Philippines. Raymond L. Goodson, President, Philippines Manila Mission."

On behalf of all who have listened to the singing during the sessions of this General Conference, we express our appreciation and sincere thanks to the members of the Tabernacle Choir for once again giving so generously of their time to bring us the beautiful and inspirational music heard in this conference.

We are deeply grateful to the members and conductors of other choirs, and to the organists who have generously rendered the beautiful and inspiring music for this conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of the conference.

We thank our city officials for the

cooperation given; the city traffic officers for their courteous and efficient handling of the increased traffic; the Fire Department and Red Cross, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, Samoa, and the Philippines; and by satellite to Australia and countries of South America.

The Tabernacle Choir, directed by Jerold Ottley, will now render, "O Divine Redeemer."

The benediction will then be offered by Elder Rex D. Pinegar of the First Council of Seventy, following which this conference will stand adjourned for six months.

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The Tabernacle Choir sang "O Divine Redeemer."

The benediction was offered by Elder Rex D. Pinegar of the First Council of Seventy.

The conference was adjourned for six months.

## WELFARE SERVICES SESSION

Saturday, April 5, 1975,—7:00 a.m.

A Welfare Services session was held in connection with General Conference on Saturday morning, April 5, 1975, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and

others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided. Presiding Bishop Victor L. Brown conducted the meeting. Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, Bishop Vaughn J. Featherstone of the Presiding Bishopric, Sister Barbara B.

Smith, President of Relief Society, and Elder Marvin J. Ashton of the Council of the Twelve. President Spencer W.

Kimball and President Marion G. Romney of the First Presidency then gave the following talks:

## President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, if I say anything worthwhile here this morning it will be because you exercise faith enough to induce the Lord to bless me on the spur of the moment. I had not prepared nor expected to speak here. I feel a little like the young man felt who, in the early days on his first lecture tour, came out here in the West. As he spoke he became nervous because he saw two cowboys fingering their revolvers and lariats. At the close of his speech, as they came up the aisle he really became excited. When they reached him, however, they said, "Don't feel frightened young man. We know you did the best you could. What we are looking for is the one who brought you here."

### Welfare: yesterday and today

As I have listened this morning I have been greatly impressed by the wise counsel we have received and the great presentations that have been given. It is remarkable how the scope of this meeting held at 7:00 o'clock on the Saturday morning of conference, has grown from a small welfare agriculture meeting to what it is today. When we began these meetings, we held them over in the Assembly Hall. Sometimes even that hall was not filled. As I listened to the Bishop this morning, he said that we had a capacity crowd here, which is obvious; that we have an overflow in the Assembly Hall and one in the Salt Palace. We have multiplied many times the number of people who were then in attendance.

We have also greatly expanded the subject matter. When we began, as indicated, we dealt mainly with the agricultural phase of the welfare program.

We were then in a depressed period and dealing principally with food and other commodities required to sustain life. Now we cover the whole field of welfare services.

A few years ago President Kimball was in charge of the *Indian Placement Program*. Brother Monson was in charge of a department called *Youth Guidance*. The Relief Society was in charge of unwed mothers and adoptions. Other departments were under other leaders. Finally it was decided to put them in one department, which we first operated under the name of *Unified Social Services*. We have since brought the Unified Social Services, the welfare program, and health services—supervised by Brother James O. Mason, under one jurisdiction. What we have today is the *Welfare Services Department*.

### Beginning of Welfare Program

I remember my first association with the welfare program. It was inaugurated in the early 30s during President Grant's administration. Presidents J. Reuben Clark, Jr., Harold B. Lee and Henry D. Moyle were its principal architects. I was a bishop at the time. We had many people living in my ward in that depressed era, who were unemployed and unable to sustain themselves. I remember we were in this building at a conference when President Heber J. Grant told us as bishops to go home and see what we could do to get together the basic food, clothing and other necessities of life required to care for our people during the coming year. I remember that in our ward we built some closets in the basement and gathered food and used clothing, which

we put in those closets to take care of our people during the ensuing winter.

Thereafter the program grew. When we started out we had very few welfare production projects. Before that time, President Lee had begun a welfare program in the Pioneer Stake, of which he was president. Brother Hinckely, Gordon's father, who was president of the stake in which I lived, had set up a stake welfare center. We began immediately to acquire welfare production projects, such as orchards, fields, chicken projects, etc. This movement grew. Production projects multiplied until we were able to, and did produce the necessities of life for Church members who needed help.

### Visiting the stakes

I remember that for fifteen years I was assigned by the Presidency to go around the Church. I visited all the stakes in the United States and Canada once a year, either individually or in regions, and assigned the welfare production budget. We built that program up until we were producing 70% of the commodities distributed to the people of the Church. It was a remarkable accomplishment.

At one time I could call by name every stake president in the Church. I was acquainted with every welfare project in the Church. I was commissioned by the Presidency to see that every bishop in the Church had a financial interest in a welfare production project, from the production of which he could take care of his people.

### Principle of welfare

The basic principle upon which the welfare production program was based was that each bishop was to produce within his ward everything he could to take care of his people; that he would produce a little more than he needed of the things he could produce to exchange with neighboring bishops for things which they could produce in surplus

and which he could not produce. From this principle came the organization of regions and now areas. We aim to get areas established in which the total basic necessities can be produced.

President Clark was used to ask the bishops and the stake presidents, in the meetings we held with them around the Church, "How long can you provide for your people if there's no transportation?" That would be a good idea for you brethren, who have responsibility for your people, to think about. How long could you take care of your people if there's no transportation? Suppose all the power is cut off and we live on what we can produce?

### Welfare and the latter days

I do not want to be a calamity howler. I don't know in detail what's going to happen in the future. I know what the prophets have predicted. But I tell you that the welfare program, organized to enable us to take care of our own needs, has not yet performed the function that it was set up to perform. We will see the day when we will live on what we produce.

We're living in the latter days. We're living in the days the prophets have told about from the time of Enoch to the present day. We are living in the era just preceding the second advent of the Lord Jesus Christ. We are told to so prepare and live that we can be, as was referred to or intimated by one of the speakers here today, independent of every other creature beneath the celestial kingdom. That is what we are to do.

This welfare program was set up under inspiration in the days of President Grant. It was thoroughly analyzed and taught by his great counselor, J. Reuben Clark, Jr. It is in basic principle the same as the United Order. When we get so we can live it, we will be ready for the United Order. You brethren know that we will have to have a people ready for that order in

order to receive the Savior when he comes.

I know from my own experience and the witnesses by the thousands that I have received of the Spirit that this is the Lord's work. It is to prepare us. If you'll think of the most sacred place you ever have been, you'll remember that the final thing that we are to do is to be able and willing to consecrate all that we have to the building up of the kingdom of God, to care for our fellow men. When we do this we'll be ready for the coming of the Messiah.

The Lord bless you, brothers and sisters, that you may listen and that you may implement the things that have been taught us here this morning, and live under the guidance of the Spirit day by day. That is possible when we get the connection made between us and the Spirit, and then walk under its guidance. I bless you that we may do so, in the name of Jesus Christ, our Redeemer. Amen.

## PRESIDENT SPENCER W. KIMBALL

Brethren and sisters, we have heard much this morning that is vital to our development and I hope that it has sunk into our hearts. Frequently we have letters from the field regarding Welfare work that come direct to the First Presidency and we generally turn to President Romney because he is the past master in this field.

### Law of Consecration

What he just stated about the law of consecration, I have been impressed with very much in the years past, especially in the past year, that as we have talked to brethren, calling them to responsible positions, asking them for additional service, we have frequently been spoken to in this vein. "Will you do this my brother?" And he says, "I've been to the temple." And to me that preaches a great sermon. "I've been to the temple. I know what I have promised. I have made my promises to the Lord and I will fulfill them."

I have been thinking of many things since we came to this meeting. I endorse what Brother Ashton has said. I think if I were starting with a young family, I would want to get the twelve points of Brother Ashton and follow them explicitly myself and teach my children and my family and everybody

with whom I came in contact. It is basic. All my life from childhood I have heard the Brethren saying, "get out of debt and stay out of debt." I was employed for some years in the banks and I saw the terrible situation that many people were in because they had ignored that important counsel.

### Evils of borrowing "on time"

I remember one day there came into my business place a man and he said, "You know, I've got to have a hundred dollars. I'll give you ten dollars for the use of a hundred dollars for one week." And I thought, "Have you gone crazy? What's the matter? Ten dollars on one hundred dollars would be ten percent for a year, it would be about 500 percent for a week. What are you thinking about? Have you lost your reason? Why don't you plan? Why don't you anticipate your needs and then provide for them?"

When I was in the bank I found a little extra time and needed a little extra money, and I kept books for some of the stores in town, especially one little department store. And one of the shocking things of my life was to find on the books the accounts of many of the people in the community that I knew. I knew them. I knew approximately what

their income was, and then I saw them wear it away. In other words, I saw they were buying their clothes, their shoes, everything they had "on time."

And I found that it was my duty to make the bills at the end of the month for them. And many of them couldn't pay at the end of the month. They couldn't pay even the installments that were arranged for them. And having been reared in a home that took care of its funds, I couldn't understand it. I could understand how a person could buy a home on time or perhaps could even buy an automobile on time. But I never could quite understand how anybody would wear clothes they didn't own. Or eat food that they had to buy "on time." I had a good deal to do with the merchants in the town and found that their books were cluttered with accounts for food, for cheese, for bread, for milk, for other things.

### **Wise planning of budget**

One day I remember I met in the grocery store some old friends of mine, and this woman had just paid eighty dollars for a small supply of food that she was carrying out of the grocery store. And I came in and bought one or two small things, and she said to me, "How can you do it? How can you do it?" And I said, "Well, I have a wife who is careful and she doesn't waste anything. She doesn't throw anything away. She just makes it over, uses it again. And we buy only what we need. And instead of buying the prepared things we can buy as many potatoes probably for a dollar that it would take many, many dollars to put into chips and in other preparations."

I have heard my mother-in-law, who was a very careful cook in her home, say many times, "That woman throws more waste from the kitchen than I would use in a month." And I have seen that in many homes. And so I think that it came to be very, very careful.

I agree with all that Brother Ashton

has said this day with regard to the financing of the family in the home. Every family should have a budget. Why, we wouldn't think of going one day without a budget in this Church or in our businesses. We have to know approximately what we may receive and we certainly must know what we are going to spend. And one of the successes of the Church would have to be that the Brethren watch these things very carefully, and we do not spend that which we do not have.

### **Example of Bill**

I remember a case in my life a few years ago. I was in my office on the second floor. A young man came in. He was bedraggled, he looked pretty bad. His clothes were hanging loose, and I was afraid he was going to jump out my window. He was desperate. He told me he had just lost his wife. She had left him and taken his two sons with her. She did not leave anything to pay the numerous bills that they had. And life looked pretty desperate. He had even gone to drinking a little bit.

I finally said to him, "Well, now, I am going to help you if you would like me to. I will get you a job. It won't be a very good job. It won't be maybe the thing you have been used to doing. It won't bring in the amount of money you have been used to spending, but if you need a job I will get you one and I will help you with the problems that come to you." I got him a job at the hospital for eighty dollars a month.

"Oh," he said, "I can't live on that."

And I said, "eighty dollars will be better than what you are getting now." He agreed and finally he went to work. It was temporary, but it took care of the situation.

And I said to him, "Now, why don't you, Bill, take your car and put it on blocks and walk to work because that will be good for your health as well as you will finally get caught up on your indebtedness. Why don't you go to the

music store and tell them you will pay out the cornet for your boy at two dollars a month and go to this other store and pay this much on your gas, you will pay this much on something else."

He said, "Oh, they would laugh at me. They wouldn't take that."

And I said, "You try them."

And when he came back after the first week, he said, "Well, they surprised me. Those people said, 'That's wonderful, I appreciate what you are paying. We will assist you.'"

## Success

And so when he came back the first week, he gave me a list of the things that he had been spending for, and I said, "What is this newspaper here? Costs ten cents a day, doesn't it? That is seventy cents a week. You pay that on your obligations instead of buying the paper. There are several of them at the hospital. You can read them. And what is this shoe shine every day."

"Oh," he said, "I have to have my shoes shined."

And I said, "Yes, you do, but you can shine your own shoes. Why don't you use a few cents and get a can of polish and shine your own shoes?"

"Oh, I couldn't do that," he said. "I never have done it. My father didn't do it."

But here and there we finally got him to be willing to do this. And it was only a matter of a few months until he had a better job, paying twice as much with prospects of even doubling, and doubling again. And he was getting along fine. He had a little cheap room, he had a little hot plate. He cooked his

own egg every morning, and he ate bread and milk at night, and he ate at the hospital at noon for free. And it was amazing how quickly he was out of debt, though it had run into thousands of dollars.

Well I am sure that there are ways and means. I want to mention a story I have told about Uncle Golden. You have heard about my Uncle J. Golden Kimball, who was a rather interesting person. I don't think it is true, but it was told of him that his creditors kept coming and bothering him all the time and they wanted payments on their accounts. And he began to get a little tired of it, and he said; "Now listen here fellows. You know the way I handle my accounts. I take all of the bills at the end of the month and I put them in the waste basket. Then I stir them around and if I see one that looks good and I can I'll pay it. But," he said, "if you don't quit bothering me I won't even put yours in the waste basket."

## A great program

As I close I would only like to commend these brethren on the wonderful work they do. We meet with the Bishopric every Friday morning and consider matters that are of importance. We are grateful that they have the insight that they do, that they are carrying forward so valiantly. It is a great program. We have seen it working in many fields in many ways. I pray the Lord will bless us all that we may be wise as we administer this program to the people of this Church. And I ask His blessings upon us, in the name of Jesus Christ. Amen.

# Salt Lake Tabernacle Choir and Organ Broadcast

9:30 to 10:00 a.m. Sunday, April 6, 1975

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. on Sunday, April 6, 1975, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

**Announcer:** Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Robert Cundick, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir first sings these words from a worshipful setting as arranged by Wilbur Chenoweth: "Praise to the Lord, the Almighty, the King of creation! O my soul, praise Him, for He is thy health and salvation! . . ."

(Choir: "Praise to the Lord, the Almighty"—arr. Chenoweth)

**Announcer:** Jerold Ottley and the men of the Tabernacle Choir next recall the music of Heinrich Schutz with phrases sung from Psalms 4 and 5: "Give ear O Lord, . . . Who givest comfort in grief . . . my Master and my God . . ."

(Men's Chorus: "Give Ear, Oh Lord"—Schutz)

**Announcer:** As we continue with music from Temple Square, Robert Cundick moves to a writing by Josef Rheinberger. From the Tabernacle Organ, we hear "Vision."

(Organ: "Vision"—Rheinberger)

**Announcer:** The words of George Manwaring are sung next in a sacred setting by Robert Manookin: "Oh, how lovely was the morning! Radiant beamed the sun above. Bees were humming, sweet

birds singing, Music ringing through the grove, . . ." "Oh, How Lovely Was the Morning."

(Choir: "Oh, How Lovely Was the Morning"—Manookin)

## The Spoken Word

### In the Early Morning

By J. Spencer Kinard

No part of the day provides greater promise or hope for the future than the early morning hours. It is a time when careful observation will reveal the progress of life. We are aware of the Earth's moving, the dew beginning to melt, the birds taking wing, animals stirring about and flowers opening to drink the morning sun. Indeed, morning is a time of testimony that God lives and that life is eternal.

Little wonder that a boy would seek God in a shady woodland beneath the radiant warmth of a morning sun. For although any time is a good time to seek God, the dawning of a new day seems to be especially appropriate for prayer.

Prayer is one of life's reassuring cornerstones. It should not—as some mistakenly suggest—be left exclusively to the clergy, for prayer is our channel of communication with our Creator, and no one is so self-sufficient that he can afford to pass up that opportunity.

There are also those who recognize the need for prayer, but feel they lack the ability. They, too, are in error, for everyone can communicate with God.

Today we would offer a few simple suggestions to remind us all of how to pray:

1. Our approach should be simple and natural. We should talk to God as a child would talk to his parent, telling Him what's on our mind. There is no need for elaborate words or formality. Our Father will hear us if we speak plainly and with proper respect.

2. We must remember to acknowledge blessings already granted before seeking additional help for ourselves or others.

3. We must be honest and earnest. A facade is displeasing and of no value.

4. We should often pray audibly when we are alone—not loudly, but with a quiet utterance that helps define our thoughts and brings greater meaning to the concept of talking with God.

5. And finally, we must pray with faith. As one has written, there is no need to pray for God to come to us, for that prayer is answered before we give it.

We are all soldiers in the battle of life. And it would be well for us to remember that prayer can help us meet the skirmishes ahead. Indeed, it can make the difference between victory and defeat.

(Choir: Without announcement: Onward, Christian Soldiers"—Sullivan)

**Announcer:** We have heard from the Tabernacle Choir, Sir Arthur Sullivan's moving hymn of the marching hosts: "Onward, Christian Soldiers."

Robert Cundick turns now to Samuel McBurney's familiar hymn, "Come, follow me," the Savior said . . . For thus alone can we be one With God's own loved, Begotten Son."

(Organ: "Come, Follow Me"—McBurney)

**Announcer:** These words by William Cullen Bryant, dedicated to the lives of a temple building people, are sung next in a gracious, reverent setting by Robert Cundick: "Thou, whose unmeasured temple stands, Built over earth and sea, Accept . . . these hallowed walls . . . that human hands have raised, O God, to Thee. . ."

(Choir: "Thou, whose unmeasured temple stands"—Cundick)

**Announcer:** Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred eighty-first performance continuing the 46th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Tabernacle Choir, Robert Cundick was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

## SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold Ottley, conductor.

The Logan LDS Institute Choir, under the direction of Douglas Jenkins and James L. Bradley sang at the Friday afternoon session.

The choral music for the Saturday

afternoon session was provided by the Primary Children's Chorus of the Wilford and Cottonwood Regions, with Sister Patricia Maughan conducting.

At the General Priesthood meeting on Saturday evening the Returned Missionary Male Choir furnished the music, directed by Ladd R. Cropper.

Prelude, postlude and interlude music, and accompaniments on the Tabernacle organ throughout the



conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

**FRANCIS M. GIBBONS**

Clerk of the Conference



# INDEX

A	Page
<b>Anderson, Elder Joseph</b> -----	43
Happiness is not worldly pleasures, 43; Who is happy? 44; Our greatest treasures, 44; Happiness in the gospel, 44; Warning, 44; A happy people, 45; The family, 45; God's great purpose, 45; True joy, 46.	
<b>Ashton, Elder Marvin J.</b> -----	126
Eternity is in process, 126; Do not delay repentance, 127; Story of Olympic winner, 127; Importance of NOW, 128; Take time for God, 128; Now is time for action, 128; Start today, 129; Follow Him, 129.	
<b>Authorities and Officers Sustained, General</b> -----	28
<b>Authorities Present, General</b> -----	1
B	
<b>Bangerter, Elder William Grant</b> -----	59
Qualifications, 59; Influence of loved ones, 60; Testimony of a prophet, 60; A prophet to the whole earth, 61.	
<b>Bennett, Elder William H.</b> -----	84
Prepare for eternal life, 85; Conditions in latter days, 85; Example of athletic events, 85; Learn in youth, 86; Responsibilities to others, 86; Starting point is now, 86; Rededicate ourselves, 87.	
<b>Benson, President Ezra Taft</b> -----	93
Testimonies of Book of Mormon, 94; Written for us today, 94; Purpose of book, 94; Proclaims Christ, 94; Read and get testimony, 95; Use in teaching, 95; Handling objection, 95; Israel must testify, 96; Answers current problems, 96; Missionaries to match message, 96; Eternal consequences, 96; A lifetime pursuit, 97; Example of President Romney, 97.	
<b>Brockbank Elder Bernard P.</b> -----	66
The last dispensation, 66; "... to every nation", 67; Missionary work, 67; A commandment, 67; The responsibility, 68; Reason for missionary work, 68; The worth of souls, 68; Cry repentance, 68; A divine promise, 69.	
<b>Burton, Elder Theodore M. (Priesthood Meeting)</b> -----	103
Inherited right to priesthood, 103; Foreordination, 103; Reserved for latter days, 103; Alma's statement, 104; Promises made to the fathers, 104; Blood lineage, 104; Obligations to kindred dead, 105; Importance of timing, 105; Family priesthood responsibility, 105; Genealogical research, 106; Male temple attendance, 106; Saviors on Mt. Zion, 106.	

## C

<b>Christiansen, Elder ElRay L.</b> -----	33
The right course, 34; Eternal nature of laws, 34; Commandments not oppressive, 34; Observing the law, 35; The perfect law of liberty, 35; Individual responsibility, 36; King Benjamin's counsel, 36.	
<b>Church Finance Committee Report</b> -----	27
<b>Church Statistical Report</b> -----	25

## D

<b>Dunn, Elder Loren C.</b> -----	37
Lengthen our stride, 37; Young men to prepare for missions, 37; Incident in Samoa, 37; The price of the gospel, 39; Sacrifice today, 39; "Can you see them?", 39; A challenge, 39.	
<b>Dunn, Elder Paul H.</b> -----	90
Signs of spring, 90; A time to every purpose, 91; Preparation for a mission, 91; Preparation for marriage, 92; Time for family, school and life's work, 92; Story of Yogi Berra, 91; Proper sequence brings joy, 93.	

## E

<b>Edling, Elder Wilford G. (Finance Committee Report)</b> -----	27
--	----

## F

<b>Faust, Elder James E.</b> -----	40
Hallmark of life, 40; Sacred procreative powers, 40; A despicable sin, 41; Sacred life, 41; Abortions rarely justified, 41; Accountability, 42; Sacred nature of motherhood, 42; Defense of the unborn, 42.	
<b>Featherstone, Bishop Vaughn J. (Priesthood Meeting)</b> -----	99
Purity of heart, 99; Scroll of names, 99; A self-inflicted purging, 100; The sex urge, 100; Conduct at meetings, 100; Attitude toward counsel, 101; Reverence expected, 101; Finding loopholes, 102; Following counsel, 102; Pure conduct, 102.	
<b>Fifth Session</b> -----	98
<b>Finance Committee Report</b> -----	27
<b>First Day—Afternoon Meeting</b> -----	24
<b>First Day—Morning Meeting</b> -----	2
<b>First Session</b> -----	2
<b>Fourth Session</b> -----	73

	Page
<b>Fyans, Elder J. Thomas</b> .....	130
Pure knowledge, 130; Learning from scriptures, 130; Spirituality returns, 131; David's faith, 131; Examples in scripture, 131; Lengthen our stride, 131; Sense of urgency, 132; Catch the glow, 132.	

## G

<b>General Authorities and Officers, Sustaining of</b> .....	28
<b>General Authorities Present</b> .....	1
<b>General Priesthood Meeting</b> .....	98
<b>Gibbons, Elder Francis M. (Statistical Report)</b> .....	25
<b>Haight, Elder David B.</b> .....	13
A soldier's response, 13; Don't forget servicemen, 13; Servicemen as missionaries, 13; Women in the service, 14; Importance of letters, 14; Make writing a group project, 15; Find lost sheep, 15; "Lost battalion" needs help, 15.	
<b>Hales, Elder Robert D.</b> .....	64
Free agency, 64; The law of consecration, 65; Consecration a lifetime pursuit, 65; The hardening of steel, 65; Blessings, 66.	
<b>Hanks, Elder Marion D.</b> .....	16
Accounts of human concern, 16; Whatsoever is good cometh from God, 16; Know of God's greatest treasure, 17; Power of the Holy Spirit, 17; Become as a little child, 17; Example of faith, 18; Have enduring faith, 18.	
<b>Hinckley, Elder Gordon B.</b> .....	136
Cross as symbol of Christ, 136; Lives of our people, 136; Scriptures proclaim Christ, 137; Must remember Christ, 137; His sacrifice for all, 137; Greatest miracle in history, 138; Master of life, 138; Appeared in Western Hemisphere, 138; Modern-day witnesses, 138; Testimony of the Holy Spirit, 139; Keep his commandments, 139.	
<b>Hunter, Elder Howard W.</b> .....	55
Reality of the resurrection, 56; Admonition to seek God, 56; Gospel of salvation, 57; Principles of the gospel, 57; Evidence of God's existence, 57; Need for faith, 57; How faith develops, 58; Faith: the first step, 58; Missionaries teach gospel, 58.	

## K

<b>Kimball, President Spencer W.</b> .....	2, 3, 9, 12, 15, 19, 23, 50, 51, 55, 59, 61, 72, 98, 99, 102, 106, 110, 115, 120
--	---

<b>Kimball, President Spencer W. (Opening Meeting)</b> -----	<b>3</b>
Easter story, 3; Ministry of Christ, 4; Purpose of Conference, 4; Gathering of Israel, 4; Progress of Church, 4; Beautify the earth, 5; Plant gardens, 5; Temporal welfare, 6; Be honest, 6; Cost of gambling, 6; Word of Wisdom, 6; Why ignore God?, 7; Free agency, 7; Causes for divorce, 7; Destiny of women, 8; Sin of abortion, 8; Evils of pornography, 8; Keep Sabbath Day, 9; Wisdom of wise to perish, 9.	
<b>Kimball, President Spencer W. (Priesthood Meeting)</b> -----	<b>115</b>
Counsel to executive officers, 115; No forgiveness without repentance, 116; False pride, 116; Aaronic Priesthood duties, 117; Need for heroes, 117; Purpose in life, 117; Service of chaplains, 118; Early beginning, 118; The making of a man, 118; Life registered in face, 119; Hearsay, 120; Holding the priesthood, 120.	
<b>Kimball, President Spencer W. (Closing Session)</b> -----	<b>159</b>
Area conferences, 159; Temple in South America, 159; Testimonies and sermons, 160; Story of Belshazzar, 160; History repeated, 160; The day of repentance, 160; Sodom and Gomorrah, 161; Toleration of sin, 161; God the same today, 162; Closing testimony, 162.	
<b>Komatsu, Elder Adney Y.</b> -----	<b>148</b>
Decision to be baptized, 148; Promise to Mother, 148; Seeking first God's kingdom, 149; Gratitude for blessings, 149; Testimony, 149.	
<b>M</b>	
<b>Maxwell, Elder Neal A.</b> -----	<b>149</b>
"The man of Christ," 149; The gate of heaven, 149; An unchanging God, 150; Policing of one's self, 150; Prevention of collapse, 150; Test of truth, 150; Constancy of doctrine, 151; Individual involvement, 151; Soul-stretching experiences, 151; Use of gifts, 151; Variety of assignments, 151; Strength from companions, 152; Spirit of sacrifice, 152.	
<b>McConkie, Elder Bruce R.</b> -----	<b>74</b>
Principles of sacrifice and consecration, 74; Beware of covetousness, 75; Parable of rich young man, 75; Much is expected, 76; A privilege to sacrifice, 76; Evidences of true church, 76; Lord's work must go forward, 77.	
<b>Monson, Elder Thomas S.</b> -----	<b>19</b>
Strait is the gate, 19; Apostasy, 20; Reformation, 20; Day of Restoration, 21; First Vision, 21; Truth is available, 22; Living Prophet, 22; Lost boy remembers childhood, 22.	
<b>Music, Summary of Conference</b> -----	<b>170</b>

## O

<b>Obituaries</b> -----	<b>27</b>
-------------------------	-----------

## Page

## P

- Packer, Elder Boyd K.** ----- 154  
 Prospective elders, 154; Experience in Japan, 155; Twenty-six years later, 155; Recall of Japanese song, 155; Nothing good ever lost, 156; Miracle of transformation, 156; Hard-earned lessons, 156; Laborers in the vineyard, 157; Our former selves, 157; "... last shall be first", 157; Pre-mortal life, 158.
- Passed Away, Those Who Have**----- 27
- Perry, Elder L. Tom**----- 46  
 Compassionate service, 47; Motherhood: the noblest call, 47; Faith and courage, 47; Dependence on the Lord, 48; Called to leave mortality, 48; Appreciation, 49; Glorious hope of resurrection, 49.
- Petersen, Elder Mark E.** ----- 69  
 "Trifle not with sacred things", 69; The Sabbath is sacred, 70; Observing the Sabbath, 70; Worship on the Sabbath, 70; Devote Sabbath to holy purpose, 71; Sincerity of our faith, 71; Commemoration, 72; Sign of true conversion, 72; Testimony of the Sabbath, 72.
- Peterson, Bishop H. Burke**----- 78  
 Simplicity of gospel teachings, 78; Listen to the Lord, 78; Do not offend little ones, 79; Read scriptures, 79; Family experience, 79; Have peace, 80
- Priesthood Meeting, General**----- 98

## R

- Rector, Jr., Elder Hartman**----- 81  
 Suffering is essential, 81; No magic in programs, 81; Correct understanding of God, 82; Testimony of the truth necessary, 82; Programs require sacrifice, 82; Church theology not passive, 83; Saints follow commandments, 83; Gospel is restored, 83; Power of church in its theology, 84.
- Richards, Elder Franklin D.**----- 87  
 Christian world's Easter, 87; Literal resurrection, 88; Our pre-existence, 88; Soul of man, 88; Meaning of the Fall, 88; Our intelligence rises with us, 89; Christ redeemed mankind, 89; Many resurrected with Christ, 89; Christ appeared in latter days, 89; Righteous shall have eternal life, 90; Testimony that God lives, 90.
- Richards, Elder LeGrand** ----- 141  
 Missionary work, 141; Fullness of times, 142; Many churches, 142; The only true church, 142; Need for a prophet, 142; Unauthorized churches, 143; Testimony of scriptures, 143; Conversion of Ministers, 143; "A Catholic Utterance", 144; Apostasy predicted, 144; Restitution of all things, 145.

	Page
<b>Romney, President Marion G.</b> -----	73, 74, 77, 81, 84, 87, 90, 93, 97, 140, 141, 145, 148, 149, 152, 154, 158, 162
<b>Romney, President Marion G. (Priesthood Meeting)</b> -----	107
Moral courage, 107; Courage of Joseph Smith, 107; Majesty in chains, 107; Nephi's great courage, 108; Courage of Daniel, 108; Courage in face of danger, 109; Rewards of courage, 109.	
<b>Romney, President Marion G.</b> -----	122
Reality of resurrection, 122; What is man? 122; A spirit child of God, 122; What is death? 123; Separation of body and spirit, 123; Redemption of the soul, 123; Christ not subject to death, 123; Appeared to many, 124; In America, 124; Christ in Millennium, 125; Three kingdoms, 125.	
<b>Romney, President Marion G. (Welfare Services Meeting)</b> -----	164
Welfare: yesterday and today, 164; Beginning of Welfare Program, 164; Visiting the stakes, 165; Principle of welfare, 165; Welfare and the latter days, 165.	
<b>S</b>	
<b>Salt Lake Tabernacle Choir and Organ Broadcast</b> -----	169
<b>Second Day—Afternoon Meeting</b> -----	73
<b>Second Day—Morning Meeting</b> -----	50
<b>Second Session</b> -----	24
<b>Seventh Session</b> -----	140
<b>Sill, Elder Sterling W.</b> -----	61
Birth, 61; Born of goodly parents, 62; Born of water and spirit, 62; Many births, 63; Returning to God, 63; Purpose of life, 64.	
<b>Sixth Session</b> -----	121
<b>Stapley, Elder Delbert L.</b> -----	30
Gift of free agency, 30; Two parties, 30; Wrong attitude, 31; Limits to agency, 31; Obedience, 32; Satan's power, 32; Serve one master, 33; Heavenly blessings, 33; Christ's example, 33.	
<b>Statistical Report 1974</b> -----	25
<b>Stone, Elder O. Leslie</b> -----	9
Share the Gospel, 10; Devotion of General Authorities, 10, Work for testimony, 10; Testimony of Book of Mormon, 11; Keep commandments, 11; Bear testimony to others, 11; Gospel has been restored, 12.	
<b>Summary of Conference Music</b> -----	170



	Page
<b>Sustaining of General Authorities and Officers</b> -----	28

## T

<b>Tabernacle Choir and Organ Broadcast, Salt Lake</b> -----	169
--	-----

<b>Tanner, President N. Eldon</b> -----	24, 25, 28, 30, 33, 36, 40, 43, 46, 49, 121, 122, 126, 130, 132, 140
---	--

<b>Tanner, President, N. Eldon</b> -----	51
Conferences in South America, 51; Bible predictions, 51; "Other sheep", 52; The "fifth" gospel, 52; Wickedness and repentance, 52; Calamities and remorse, 53; Messages of the prophets, 53; Christ established his Church in America, 54; Teachings of Christ, 54; Christ's compassion and love, 55; Live the gospel, 55.	

<b>Tanner, President N. Eldon (Priesthood Meeting)</b> -----	110
Honoring the priesthood, 111; Self-mastery, 111; Willpower needed, 111; The narrow way, 112; Reaching the heights, 112; Payment of earned accounts, 112; Importance of cleanliness, 113; A hundred percent, 113; Keeping the commandments, 113; Transgression of missionary, 114; Example of President Kimball, 114; Translation for a prophet, 114; His work and glory, 115.	

<b>Third Day—Afternoon Meeting</b> -----	140
--	-----

<b>Third Day—Morning Meeting</b> -----	121
--	-----

<b>Third Session</b> -----	50
----------------------------	----

<b>Tuttle, Elder A. Theodore</b> -----	133
Story of famished sailors, 133; Answers in the Church, 133; Strengthens the family, 133; All participate, 134; Lead nation in health, 134; True and living church, 135; Personal testimonies, 135.	

## W

<b>Welfare Services Session</b> -----	163
---------------------------------------	-----

<b>Wirthlin, Elder Joseph B.</b> -----	153
Appreciation for family, 153; Influence of associates, 153; Pledge of service, 154.	

## Y

<b>Young, Elder S. Dilworth</b> -----	145
Obligation to plant ideals, 146; Motivation for a mission, 146; Adventures of early missionaries, 146; Preparation for mission, 147; Learning to hear, 147; Mission an adventure, 147.	

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